The Aim – a self propagating, self supporting, self governing native Church

The aim of missions may be variously stated – each true

The extension of the blessings of Christ

The evangelization of the world

The salvation of souls

The establishment of the native church –

This the right statement from the point of view of mission policy.

But what do we mean by the church.

The three objections.

1. Self propagating

1. The first essential.

Every disciple a disciple.

J.B. Smith p.6. C.H. Campbell h. E. Dr Ashmore leaflet

2. How is it to be realized.

(1) Teaching.

(2) Tests of membership

Make this a duty from the start – and a test. "Have you had other"

Now we have a high standard a low?

Polygamy n. – one real problem

But this lifted – see you a missionary.

(3) Encourage educated women

But enjoy at one educated man.

Int Ev. Rev 321. Mecrin.

(4) Example. Moffett in Korean Field. Garrett. 3.

C.B. Newton.

2. Self supporting.

1. Essential to self propagating – Egypt 2. Gobabreah story.

2. The greatest failure

What is self support – depends today. No one thing

No candidates in India. Int Ev. Rev. 332 Int standard

So independent missions tells the tale they do. Nesbit –

On the other hand success.

Hoseme - Duncan 13. Baptist Missionaries. 6

3. Some considerations deserving thought

(1) It is easy to do for others what they can do for themselves.

(2) The Converts need to pay their native teachers. Jones - Conference

(3) What was begun by this it is hard to take away. Easier to wait

Events. Period Character 454.

(4) If the last problem is supported the native church soon becomes productive. Period Character 454.

4. Steps to cultivate & promote

(1) Desire to obtain native already supported Church - in case of pastors?

Memorandum I. Eg. Per. Schem. Mem. 4 f. Bellhouse

Jones. Gt Evangelists 18.

(2) Be careful lest you take too many. Be ready!

Celebration in circular.

May the same of practice - Brown in Circ. 27 f.

(3) Work giving a test of membership. Opera.

(4) Mistrust of native ministers.

Wilder Rules.

Int. Ev. Rev. 324.

Indiana 1905.

Mission plan p. 17. 1899

Reduced salaries!! of Ministers Lyon 5.

(5) Reduction of 1896!

5. Don't be too independent Cf. Campbell

3. Self-governing

Matters of missionary policy. III

Estimate church staff from outset Stern II.

Int. Ev. Rev 320. MBS. p 7. Mem. Calcutta.

But see to it in order it has been done. Be modest and

Sympathetic

The Nat. Ch. is like a child who has educated to.
Trained in its own practice & responsibility
and yet very tender and grown up
Need wisdom & sympathy & patient as. caution!

Reason physicians. not Church.
Members of prophets!
My Japan report.
Do Am. Ecc. Com. statement
Hovorth in Japan. - Basil.
Garrett letter to Sy. Memorandum of Ethan Z. India plan.

Get the native ch. to take lead. - Ashmore.
The Independent Mind
Japan & Basil.
Dont oppose church

Now there are some of the principles. Reverence & steady trust and want
wise expression & knowledge how patient can to act

J. 250. Scudder's Appeal – "The Harvest Perishing for want of Labourers"
Gutzlaff's Appeal in Behalf of China

X Manual of 1847
On Hindu Idolatry.

J. 246. Alexander's The Duty of Christians in relation to the Conv. of the World.
Wilson The agency devolving on White Men in Missions to C. Africa
The Telugu Mission
5th Ann. Report. Covenant Union – 1865
Speech Rep. of Prudential Com. on the Control to be exercised over Missionaries & Churches
Memoir of Jan Arong – Mispo
J. 255. The Comedie Conv. the grand object of the Chrs.
Idem.
The Use of Tobacco
Warren's United Prge for Spread of the Gospel – 185,
Idem
1451 Memoir of Asad Ali Abdiah
Idem
Letters on the Constitution of the American Board
Anderson The Theory of Missions to the Heathen
Manual of 1840
Idem
ABCFM. relative to Immigrants from Virginia &c
O Manual of 1840
Edwards Sinners in the Hands of an angry God.
The Last Command or the Duty of Christians to the Unevangelized World
5th & 6th Reports of the Central Bd of Missions
American Board Manual of 1837 – Early Decision
History of Bengal
Lectures Colleges

J. 247

Office & work of the Ministry to the Heathen
Essentially Representative nature of Missions to the Heathen
Contrast to be exercised re Idem.
Missions to the Jews.
Chr. Public Spirit – Giving for Kdom of Christ
Responsibility for Salvation of Lost.
Labours & Hindrances of the Ministry
On Deciding Early to become a Minister to the Heathen
Kind of men needed
Right I to become a Missionary
Is it Good to be a "
Claims of Africa upon Chrs. in America &c &c

Letter from the Board
to the Indian
Government in 1856
on proceedings in India
of the rights of the
Government & Messrs
Theed &c.

The Board of Foreign Missions, at a recent session, appointed a Committee to examine the whole question of our mission work in India, with a view to ascertaining whether, in view of the large expenditures on the field, any modifications in the amount and methods of work were desirable or possible. That Committee, in connection with the Secretaries and Treasurer of the Board, after thoughtful and earnest consideration, resolved to address to our several Missions in India, and to some of our returned missionaries from that field, a circular letter, embodying the following inquiries, to wit:

1. Whether it would be advisable or desirable to transfer the Kolhapur Mission work to some other body of Christians occupying that general field, the missionaries to be transferred to one or both of the Northern Missions.

2. Whether there are missionaries in the employ of the Board in any of our Missions in India who are not effectively engaged in Foreign Mission work along the lines usually followed by this Board, as seems to be intimated in the recent appeal of the Lodiana Mission for reinforcements.

3. Whether our Missions in India are attempting to occupy too many stations, or whether it would be of advantage to concentrate our Foreign Missionaries on a few prominent points.

4. What can be done to increase the efficiency of native helpers, and to promote self-support among the native churches.

5. Whether there is an undue proportion of educational work in the present methods of our Missions.

6. Whether any change in methods can be suggested likely to increase the general effectiveness of our work.

Answered ~~Docket XVI~~, 1. That the circulars be sent the second time to those expressing a desire to see them; 2. That the Mission insist on members writing the dates of receiving & forwarding circulars.

Dckt 16. Ans's to the Bd.'s Questions

Docket XVI. What answers will the Mission give to the Board's Questions, dated July 19/86?

1. As to transfers in Kolhapur

1. As to the advisability of the transfer of the Kolhapur Mission work to some other body of Xians & of the missionaries to the northern missions, we adopt as our answer that given at the joint meeting of the three Missions, held Nov. 17.

2. Work of Missries

2. As to whether there are Missionaries not effectively engaged in Foreign Mission work along the lines usually followed by the Board we answer that on account of our mutual relations we think it unadvisable to make any reply.

3. Concentrating work – not wise

3. We do not think it wise to concentrate the missionaries, nor do we think we are occupying too many stations.

4. Efficiency of native helpers – No ans.

4 The question as to what can be done to increase the efficiency of native helpers & to promote self-support among the native Churches is such a broad one that it must be left to individual missionaries to answer.

5. Proportion of School work not undue

5. We do not think there is an undue proportion of educational work in the present methods of our Mission.

6. Suggestn as to change of methods –

6. As to whether any change in methods can be

a field Sec + a Com.

suggested likely to increase the general effectiveness of our work, as a Mission we recommend the appointment of some officer whose duties shall correspond to those usually in the hands of a field-secretary, but we leave the suggestion of details to the individual missionaries - as already largely sent. And secondly we recommend that a committee of four be appointed, who shall be a consultative committee to aid this secretary in carrying on the duties of his office.

RECESS

8 P.M.

Read Reports

The Mission met in Mr. Inglis's house to conclude the hearing of personal reports. Reports were read by Miss Seeley, Miss Bell & Mr. Forman.

Wednesday, 24th of Novr., 1886.

The Mission met and was opened with devotional exercises.

Judith's Request - Neg.

Mr. Lucas presented a request from Judith, Bible-woman at the Jumna, for an advance of Rs. 192/ on her salary to build a house - the sum to be repaid to the treasury by monthly installments of Rs. 2/. - Answered in the negative.

Opening Allahabad Schl

Mr. Lucas was authorized to make arrangements for ~~the~~ opening the Christian Girls School at

Rec'd Dec. 10
Ans'd 22 Secy

Lahore October 19th 1886

My dear Dr Lorrie,

We have to thank you for the interest you have taken in our attempt to build up a College at Lahore and for the grant the Board has sanctioned for current expenses next year, But we have no suitable building for it, the one class which we now have being held in the School House A few weeks ago I asked the Mission to allow us to buy a large house which was valued at 15,000 rupees for its accomodation; but instead of doing so a Committee was appointed, consisting of Messrs Wm Morrison, C.B. Newton, & J. M. McLeod, to come to Lahore and see this house and also a Site which we had thought of building on, and about which Mr. Wolfe had written to the Lt. Govr. After seeing these and other places we all agreed that it would be best to secure the Site I have mentioned and to build a really suitable house if possible, and Mr. Morrison and I were asked to see the Lt. Govr. about it as the lot belonged to Govt. We called upon him the next day and found him most favourably inclined towards our enterprise. He said he thought he had ordered the lot to be reserved for us, that he thought we could get a building grant also from Govt and in conclusion that he would do all that he could to aid us. As his term of office expires next spring it is desirable that we should get the college on as firm a footing as possible before that time. The lot is worth from twelve to fifteen thousand rupees I suppose, In addition to this we hope Govt will give us half the cost of the building say 30,000, then we hope to be able to get from "savings" in the hands of our Treasurer & from other sources in this country 15,000 more,

If the Board will supplement these sums with a grant of 15,000 we hope they will soon have a College Campus & building, with 75,000 endowment. All this seemed to the Committee, including Mr. Belle and myself, and of which you will observe that our Treas. was a member, quite feasible. Of course this is not a formal application for the aid we want from the Board but merely to let you know the state of the case, and to prepare yr mind for the application which will, no doubt, come before you in our rough estimates —

Believe me

Yours very truly

C. W. Forman

Mr. Forman on Mr. College

Recd Oct 28

Allahabad, India
Sept. 22nd 1886

Dear Dr Lowrie

I finished my letter in reply to the six questions of the Board last Saturday, not remembering that the day for dispatching the foreign mail has been changed from Saturday to Wednesday. This gives me an opportunity to add a few words and make yet another suggestion in answer to the 6th Question. Let the two Missions as now constituted be discharged, most of the business now done by them being transferred to a Committee of seven, four members of which shall be elected by the Missionaries and three appointed by the Board: or if it be thought such a Com. wd be too large and unwieldy, let there be 5 members, 3 elected by the Missionaries and two by the Board. This Com. might be appointed to serve three or five years. They should elect a Secy from their number to conduct the Correspondence with the Board. They should also elect a Treasurer, not necessarily from their own number, who would do the work now done by the two Mission Treasurers.

The work of this Com. would be substantially that now entrusted to the Missions. Each station would send by a given date its estimate of expenditure for the coming year to this Com. through whose hands

it would pass, with explanations & remarks, to the Board.
The yearly accounts of each Mid also to sent to this Com.
and forwarded to the Board with remarks.
The location of each Missionary (male & female), with his or her work, would be assigned by this Com., of course after consultation with the Missionaries: The Schools & other Institutions supported by the Bd, would be examined thoroughly by this Com., or persons appointed by them, the report thereon to go to the Board.
The advantages of having such a Committee are many
(1) The work as a whole would be more carefully supervised than it is under the present system.
(2) The Presbyteries wd cease, in a great measure, to be overshadowed by the Mission. In no Presb. wd there be more than one or two members of this Central Com.
(3) The location & work of each Missionary (male & female) wd be more wisely settled by such a Com. I might give many illustrations of the evils of the present plan of assigning Miss. their station & work, but it wd require me to go into particulars and mention unpleasant facts. I have known the Mission to spend the greater part of three days in trying to suit a Missionary & his wife with a station. Change after change was suggested to suit them, and station after station offered them & refused. They wished only one place, for which they were both unfitted and were willing to accept no other. When the stations & work of

sisters, daughters or other relatives are under discussion, the presence, preferences & votes of such relatives render wise & impartial action very difficult.
In the Lodiana Mission with two families largely represented, the embarrassment in taking action is evident.
(4) To this Committee, with its Cor. Secy, would be entrusted the work which I proposed entrusting to the Committee of three in my letter of Sept. 18th.

Praying that you may be guided to wise conclusions
I am, Yours Sincerely
J. C. Lucas

P.S. I have said above that I would advocate the election of 3 or 4 members of this Com. by the Missionaries, - I would advocate their election by the Presbyteries or by the Synod. but I fear the great majority of the native members are not yet prepared to use such a franchise wisely. They would be tempted to elect too large a proportion of their own number, and perhaps cast their votes for Missionaries who favored an increase of salaries & progressive to the native preachers. Probably two thirds of our native Elders are in the employ of the Mission. If the Missionaries failed to elect a native member, it wd be open to the Board to appoint one of whose fitness there could be no question.

Rec'd Nov. 24

"Additional Notes" to Circular relating to India Missions

A. Brodhead

In looking over the replies given by the Missionaries on the field to the questions propounded by the Board, I find some suggestions which seem to me well worthy of adoption, together with some, the value of which is not so apparent. Among the latter I mention the proposal to reorganize our Missions, by one, to consolidate them, by another to further sub-divide them. The mere fact that such opposite views are held, suggests a doubt whether either plan would secure the result aimed at. In each case the difficulties are great: the one involving the question of the status of native ministers in the control of mission affairs, and the other opening the door more widely to what is already felt to be an evil, namely controversy in methods, in scales of payments to native helpers, etc, all of which would be sure to obtain in proportion as the missions are multiplied. In addition to these two plans, a third - the appointment of a Superintendent or Field Secretary is proposed by some in order to avert existing difficulties, and secure greater efficiency.

In my opinion much of the desired efficiency might be secured by the adoption of a

less radical method than any of those proposed. This would be, by a closer supervision on the part of each Mission of the work done within its bounds. It is perhaps the case, that where so much is left to individual judgment and choice, the hold of the Mission upon its members is unduly relaxed, and thus, while the Mission is responsible to the Board, there is not a sense of responsibility on the part of individual Missionaries to the Mission.

As to the plan of having a Superintendent of Missions, even if the advantages of such a plan were assured, the difficulties in the way are too obvious to require discussion. But to my mind it is evident that all the advantages to be secured by having a Superintendent would be more readily obtained by the Mission supervision above referred to. The Mission ought to be competent to determine the field of each of its members: the methods of each should have the approval of the whole, or of a majority of those present at the Annual Meetings, and stated reports should be made to the Mission before such reports were sent home, by each of the Missionaries. Where legitimate authority is exercised with the wisdom and charity which the Spirit of Christ prompts there will

be no cause for friction: if through fallability on the part of the Mission or the Missionary, differences of opinion should arise, there would be an appeal to the Board.

The plan of having every helper under twenty five years of age attend the Theological School is, I think entitled to consideration. It might be deemed advisable to extend the limit of age. The untrained minds of the native helpers could not but be benefitted by even a partial course of study, and lines of reading and investigation would probably be suggested which would be of the greatest value. The spiritual atmosphere of such an institution would doubtless be stimulating to those who attended the courses of study.

N.B. It is suggested, if what is known as the Chatauqua System might not be adapted to the conditions in India. Could one Missionary in each Mission superintend it, much might be done toward securing the study of the Bible and Bible helps with kindred studies, by Catechists, &c. Readers, Bible women and others at their homes.

The suggestion is made by one of the brethren and native pastors, wherever practicable should teach the Scriptures in the Schools. This would doubtless be of service, not only in familiarizing

the pastor with Bible facts and teachings but in bringing him into contact with number of people over whom he might gain an influence. It might also, in some cases, help to solve the problem as to the pastor's salary, by affording a grant in aid where his salary needed supplementing.

Bridgeton N.J.
Nov. 22 1886.

Allahabad
Sept. 18th 1886

Rec'd Oct 28

I just wrote a line to go with my answer to the six questions of the Board. I pray that great wisdom may be given you in settling these difficult questions. I wrote you a few weeks ago suggesting that Mr Chatterjee be invited to visit the home Churches in the interest of our India work. He is a man of fine presence, good manners, excellent speech and winning ways, and I think he would make a good impression, awaken interest and strengthen our cause among the Churches. Mrs Chatterjee is a very fine woman, dresses as a native lady, speaks English well and were she to accompany her husband, her presence would add greatly to his influence. Besides, I think such a visit would greatly benefit our native Churches. Mr C. would learn much of the way poor Christians have to struggle in the U. S. A. and he would doubtless come back a better missionary & more loyal Presbyterian. I wish some way could be devised by which both he & his wife could go.

Our Synod begins its meeting Nov. 11th at Futehpur. We have an unpleasant judicial case coming before us by appeal – Mr Bose was suspended by the Lahore Presb. and has appealed to Synod. Heathen testimony was introduced at the trial. This will bring up

the best woman in Northern India for the place! Mr Chatterjee is going off and we are ready to welcome the lady or ladies, & I do pray that God may see fit to open the way for them to come. Our old brother, he cannot be spared at present. He is not well. Our old brother, he cannot be spared at present. He is not well. Our old brother, he cannot be spared at present. He is not well.

the whole question of the advisability of admitting such testimony in our Church Courts. Therefore no such testimony has been received by any Church Court of ours in India, so far as I can learn. It is a question requiring careful consideration.
Mr Rose was suspended in 1880, but his appeal to Synod was sustained. He holds a large trust fund for quasi missionary purposes and his management of this large estate has received the trial & led to the suspension. A good deal of personal feeling is involved on both sides and we must look to the Lord to calm the Storm.
I am sending you by this mail a copy of the Jubilee Volume. Our Mission is known among the other Missions as the 'American Presbyterian Mission' & as the letters 'A. P. Mission' appear on the back of the cover. I have also made arrangements to have 500 unbound copies sent to you ~~[illegible]~~ the request that you will try & push them in the Market to be sold for the benefit of the 'Synodical Memorial Fund' which we are trying to nurse into a respectable sum. Perhaps the Ladies will undertake the deal!
I think I wrote you that a Circular was going the rounds asking whether Miss Thurn should be invited to take charge of the Allahabad Girls School. The Mission is not united in asking for her, & we must continue to look to Christ for

Rec'd Jany 17

Jhansi, N.W.P., India, Dec. 14. 1886.

Rev. J. C. Lowrie, D.D.
And the Other Secretaries of the Presby'n. Board of Foreign Missions,

Dear Brethren,

I regret that there has been some delay in sending you the good news which I have to tell. Part of this news is contained in the Minutes of the joint meeting of the three Missions, which I enclose. It will be interesting to you to know that the resolution concerning the transfer of the Kolhapur missionaries, as first worded, recommended their transfer to Bundel Kand. North India was afterwards substituted for Bundelkand. I mention this to show the great interest which our missionaries generally now feel in the occupation of this most interesting field. It would be a grand move to transfer the Kolhapur missionaries in a body to this field & thus occupy one or two stations besides Jhansi. Duttiah, only 18 miles from Jhansi on the railway line - from Jhansi to Gwalior, the enterprising capital of a native principality, & containing a population of 28.000 would be a good point. Mow - Ranipur in the Jhansi

district, 40 miles from Jhansi on the railway line from Jhansi to Allahabad, & containing a population of 23000, would be a good point. Another good point would be Lalitpur, the capital of the adjoining British district, also in the North West Provinces, & situated 57 miles from Jhansi on the line of railway from Jhansi to Bombay. The Kolhapur Missionaries are all greatly interested in Bundelkand, from what they have heard about it. If the majority of them, or all of them could be transferred to this new field, then their Mission would not be altogether lost sight of, as would be the case if they were broken into fragments & scattered here & there, & there would be some actual gain to show by reason of the further enlargement of our field in the North West Provinces & Central India. But all this is matter for future & deliberate consideration.

I will now copy such of the proceedings of our own Mission meeting as bear upon the question of the permanent occupation of Jhansi.

The following is the answer of our Mission to the first of the six questions sent to us, viz, the question in regard to the transfer of the Kol=

native Missionaries: — "We adopt as our answer that given at the joint meeting of the three Missions on Nov 17th".

Our answer to the 3d question is as follows:- "We do not think it wise to concentrate the missionaries, nor do we think we are occupying too many stations".

The Jhansi question was put on the docket in the following form:- "What action will the Mission take in reference to Jhansi?" And here is the answer given:- "Resolved, first, that the Mission now recommends the permanent occupation of this station. Second, that we sanction the purchase of the house now occupied by Mr. Holcomb in case the funds can be secured". In this action there was entire unanimity. This seemed to some of us a very remarkable state of things, considering the very strenuous opposition put forth previously on the part of two or three members of the Mission, & the remark was made to me by two of the brethren who had from the first been greatly interested in Jhansi, "It is amazing!" So great a change of feeling in regard to Jhansi was not anticipated. ...

the Lord had brought it about in his own time & way. There was no discussion of the subject of the permanent occupation of this field. All evidently had come to feel that a step had been taken in the right direction in occupying this place, & that it should be permanently held. The 126th Psalm expressed our feelings when we saw all this changed state of things. We were like them that dream. Then was our mouth filled with laughter, & our tongue with singing. The Lord hath done great things for us; whereof we are glad.

I am now arranging for the purchase of the house & I hope to be able before the end of this month to make a payment of four or five thousand rupees in borrowed money & secure the property. The price agreed on is Rs 7000. A payment of four or five thousand rupees will be accepted, & the balance can remain at interest until we can pay it. This purchase will not in any way involve the Board, but we hope the Board will soon be able to come to our relief.

May the Lord make his way clear before you in New York & Philadelphia, as he has, doubtless in answer to prayer, made his way clear before us here.

I remain Yours very truly

J. F. Holcombe

Rec'd Oct 28

Allahabad, India
Sept. 18th 1886.

Dear Dr Lowrie

In reply to the Board's letter asking the opinion of the Missionaries on six points, I submit the following. (1) The question of giving up the Kolhapur Mission and transferring its members to North India, must be settled by the answers given to the following questions. (1) Is the S.B.C.F.M. or any other Evangelical Society ready to take over our work in case we withdraw? (2) Are the brethren of the K. Mission united in recommending our withdrawal and are they willing to be transferred to North India? Their opinions, if held strongly and urged with earnest, should have great weight. (3) What is the condition of our work and the outlook in the K. field? (4) Has the Board reached the limit of its expenditure for India? An impression, I hope an unfounded one, prevails in our Mission here that some members of the Board think the limit of expenditure for India has been reached and that as the income of the Board increases, it should go to enlarging & strengthening other Missions, especially China. If this is the opinion of the Board, then I think it would be wise to concentrate our forces in North India. I can only hint in, by way of parenthesis, that I hope no such limit has been reached. If the K. brethren are transferred to N. India, I think our work should be assigned them the first year, except the learning

of the language, and that at the end of the year they shd be examined by a com. — the report to be sent to the Board. Without a knowledge of the vernacular of these parts they will be of little use. I think our Mission could assign two of these stations at once.

II In answer to the second question viz whether there are Missionaries not effectively engaged in Mission work, I am in doubt what to say. When the Board's letter was circulated one member of the Mission wrote on a paper accompanying it as follows — "I am opposed to private letters to the Board concerning any brother or his line of work. Any action on this question (No II) should be taken by the Mission as a body". To this another member added "I agree with Mr ——" How far the other members of the Mission agree with the above, I do not know. Perhaps I need only say that for years past it has been common talk in both Missions that there are ~~men and women~~ missionaries (male and female) in the employ of the Board who are not effectively engaged in Mission work, some of whom are said to preach very very rarely, if at all. Perhaps I may allude to this subject in my answer to the sixth question.

III Are we occupying too many Stations or? Speaking of the field occupied by the Farrukhabad Mission, I would say, No to this question, provided the Board reinforce us from time to time

so that our Staff shall consist of eleven Evn. Missionaries. I doubt the wisdom of putting more than three or four missionaries at one Station.

IV To increase and secure the efficiency of our native helpers we ought to require every Catechist & Scripture reader, under 25 years of age, to attend our Ther. School at Saharanpur and produce a certificate from the Faculty, stating his ability and fitness for the work. Men are sometimes, I am sorry to say, pushed on the staff of preachers through the mistaken kindness of their Missionary Mem bap, and once on the Staff they usually remain for life, often, alas, dead weights. The School at S. ought to be put on a permanent basis, and kept up even when the number of pupils is small. The C. M. S. Divinity School at Allahabad had last year only 5 or 6 pupils and yet one of the ablest Missionaries in the N. W. P. gave his whole time to them. Within a few years the S. School will not have, probably, half the number of pupils now on its roll, for reasons I need not now state but which reflect in no way on the School as taught & managed. When this time comes there will be danger of the School falling through, as the Allahabad Ther. School did years ago. Hence I urge that the Board insist that this School be kept up as a permanent and integral part of our work, even when the number of pupils is greatly reduced.

To promote self support among our native Churches we ought to make more of our Presbyteries than we do, throwing more responsibility on them and thus training them to undertake and carry on work. At present our Presbyteries are often ignored, and the work rightly theirs is done by a missionary on his own responsibility or by the Mission without the advice of Presb. A young Missionary with an imperfect knowledge of the language & of the people, has sometimes more authority than is wielded by a whole Presbytery. Some time ago one of our Missionaries told a native Ltn – a Catechist I think – that his case would be referred to the Presbytery. The man replied – "Sir, you are the Presbytery, the Synod & the General Assembly, why speak of the Presb.?" This man voiced the sentiment of our whole native Church. Until we as Missionaries are prepared to divide our power & responsibility with the native Church, as represented in the Presb, we cannot reasonably hope to have self-supporting and self-propagating Churches. It is true that power and responsibility beyond their wisdom and spiritual strength must not be thrust upon them – certainly not suddenly and without great care – but still I am persuaded that the solution of this fourth question lies in this direction.

The next question relates to our Educational work. In our Mission I do not think we are giving at present an undue

proportion of our time or funds to this dept of work. It is to be remembered that four of our largest Schools receive liberal grants from Govt which, with the fees for tuition, greatly reduce the Mission Expenditure. We expend on the Jumna High School about Rs 5000 a year, but only about Rs 1700 come from the Board. The danger to guard against in our Educational work is this — Receiving large grants from Govt for our Schools, we are bound to keep them up to a certain standard to retain the grant. Hence the claims of the School may, sometimes ~~also~~, crowd into a corner the work of preaching & itinerating among the villagers, hence also, when our staff is reduced, as by men going to U.S. &c, those are forced to do School work who have no taste or aptitude for it. I had thought of saying something about the Lahore College recently organized, but as this is an institution of the Lutheran Mission and my knowledge of all the facts leading to its organization imperfect, I will content myself with putting two questions which ought to be considered & settled definitely before the College is fairly launched — (1) Can the Bible and Xtn books have a prominent place or be taught successfully in a College receiving aid from Govt and forced to follow the curriculum prescribed by the Senate of the Panjab University? And 2nd — When the four College Classes are formed what number of Missionaries will be required as a permanent staff of Professors?

I now come to the last question and the most difficult to answer satisfactorily - viz whether any change in method can be suggested likely to increase the general effectiveness of our work. For some time I have thought that our Missions & Missionaries in India suffer for lack of constant and careful supervision by some special representative of the Board living in the field. I venture to say that few missions or missionaries are left so much to themselves as some are. This is certainly in accord with the principles of our Presbyterian polity. It shows to the confidence the Bd has in us. It may be said also that the Missions, as now constituted, are the representatives of the Bd. This is true to a certain extent. But where responsibility is divided, as it is in the working of our Missions, the result is that practically each Missionary becomes a law unto himself, and so long as he commits no serious offence he may remain in the Mission, although it may be commonly reported that he wastes his time, neglects his work, or estranges perhaps the whole native community. He does very much as he pleases, within certain large limits, and there seems to be no one, according to our present method, to call him to account, nor is any one charged with the duty of reporting him to the Board. He is subject to the Board. He is a member of the Mission. Were Missionaries may be to blame, you are ready to say, for not informing the Board concerning such matters; but

put yourself in our place for a moment and you will see an embarrassment. How can we write to the Board reports which reach us concerning a bro. missionary, and which we may even believe to be well founded, but which we ourselves have not investigated and for the investigation of which we have no authority and perhaps no opportunity. No one likes to constitute himself a court of enquiry, nor does he wish to take up a reproach against his neighbour, and so the report which reaches him is not repeated. Had there been some one on the ground, required by his position, to investigate such reports, their truth might easily & speedily be sifted and evil averted. As it is, too often such matters are allowed to drift, when a word of counsel, of warning, or of direct intervention at the right moment might have averted a long train of evils. But there was no one authorized, or even qualified by personal knowledge perhaps, to speak that word or to intervene.
Then too there was formerly, and may be still, a rule of the Mission requiring every member writing ought to the Bd reflecting on the conduct or work of a bro. missy, or even on any action of the Mission, to give a copy of his remarks to the party criticised. There is much - very much to say in favor of this rule. The spirit of it is right. The effect, however, is to keep the Bd in ignorance of facts which ought to be known to them.

Now how shall all this be remedied? Several ways have suggested themselves to me. I. Let the Bd appoint a Secy in the field. He cd do other work as his duties of Secy did take only part of his time. He would be the missing link, perhaps, between the Board and the Missions. If Dr Bradford did return to India, he has many qualifications for such a position. If any one in India were appointed, I wd suggest Mr Wherry. The position wd be a very hard one to fill, requiring spiritual discernment, patience, courtesy, candour, and moral courage. It is not the place which any one knowing our Missions in ~~Hindustan~~ India would desire or seek.

Or, Second, Let the Synod or Board appoint a Synodical Missionary whose duties wd correspond, with due allowance for differences in field & work, to those usually devolving on the Synodical Missionary of the Home Board. If he were a man of spiritual power he might do much by visiting all the churches of Synod & holding meetings with the hope of strengthening the things that are ready to perish.

Or Third – Let the Board appoint a Com. – say of three, (one of whom ~~wd~~ might be a native) – to be called the Advisory Committee of the Board, whose duties should be as follows.

(1) to visit at least once every two years the Stations of the two Missions, charged by the Bd with the duty of reporting on the following points – (1) The condition of each School, the amount of religious instruction given,

the Character of the Teachers, and, in general, to report what is needed to make the School more efficient — & especially more an Evangelistic agency. The amount of religious instruction imparted in our Schools varies greatly and in some it has reached the minimum.
(2) The Character, say, fragmentary of our native helpers. The greatest diversity in kind prevails in the two Missions. This fosters dissatisfaction. There should be uniformity of action — but to secure this the facts in each case must be carefully gathered and uniform rules adopted.
(3) The Condition of the Board property at each Station, the titles, the way the Bible houses are held & managed.

II This Committee should also be charged with the duty, in behalf of the Board, of investigating at once, and on the spot if necessary, any Charges or reports which seem well founded, reflecting on the Conduct of a Missionary, or on the way he or she is doing his or her work. Porch. Can do nothing in such cases until matters have reached a crisis, nor can the fellow missionaries — as such — for reasons already stated. Besides the Missionary is not merely a Preacher and Member of the Mission; he is also an employee of the Church, represented by the Bd. How long as even a very very few Missionaries, male & female, may remain in the field to eke out a living (& do not refer to the aged & infirm Missionaries whose presence is a benediction) provision ought to be made for dealing with such cases.

I know such cases are very rare, but that there are such now & then, the broadest charity cannot deny.

III Very often the action of the Mission, the result of long conference, is embodied in a few words. On the face this may appear hasty & ill-advised action. The minutes go to the Bd without any explanation and so may not be understood. It has heretofore been the business of some to write a commentary on our action and so none is written, as a rule. This com. might keep the Bd informed fully in reference to such matters, and thus facilitate the transaction of business with the Board.

But my suggestions must have an end. In reading over what I have written I see I have suggested that one member of the proposed Advisory Com. should be a native. I would amend this by making all the Com. Foreign Missionaries with instructions to call in the aid of competent native brethren whenever any subject relating to native work on the Church has before the Com. I see now that the presence of a native member would often embarrass the Com. when considering questions relating solely to Foreign Missionaries.

In conclusion, I may say that after all our great need is not so much added machinery, as it is power from on high. While it is well to adapt our methods to changing circumstances & to suit the exigencies of our work, yet I am persuaded that we cannot as missionaries scripturally hope for greater results until there is among

we a greater Spirit of prayer, a greater desire for the glory of the Lord in the conversion of souls and greater singleness of aim. When we have this Spirit of prayer and travail of soul we may begin to look for Spiritual Children to be given to us. Brethren, constantly pray for our Missionaries in India, and get the Church to pray for us, that we may all have this Spirit and then we shall be no longer comparatively barren and fruitless.

With fraternal regards
Yours Sincerely
J. J. Lucas

Rec'd Sept 27

Mr. Graham.

Sangli. India
Aug. 20th 1886

Rev. Jno. Gillespie D.D.
Secretary - Presbt. Board of For. Miss.
New York.

Dear Bro.

I wrote you last month that I feared the Board would throw out or cut down our estimates for a church site, and for a dormitory for a boys boarding school, and that in consequence our work at this station would be crippled for a long time to come. I want to thank you for your last letter - addressed to Bro. Seibert - granting the full amount asked for, for both these objects. It has taken a great load off my mind.

Ever since we came to Sangli I have had my eye on a piece of ground which I think would be the very best site for a church in the city. It is on the corner of two of the principal streets, - they are much frequented at all times and on the weekly bazaar days are crowded with people from all the surrounding towns and villages. There is a house on the ground divided into four sets of apartment to accommodate as many families, owned by different persons. I have already secured half the house containing two sets of rooms. The mission rules require us to be governed strictly by our appropriations in the expenditure of mission funds, but as I was afraid I might lose the opportunity I made the purchase before we had heard from

you. As I expended the money at my own risk I was not violating the mission rule, but I felt that I was not able to buy the whole of the building and was therefore anxiously awaiting your letter. I can now open up negotiations for the purchase of the rest of the property.

I am very glad too of the appropriation for the dormitory. One of the great hindrances to our mission work is the want of properly qualified teachers. Most of our teachers are I think faithful but the preparation for their work is very inadequate. At several of our stations we have had high schools attended mostly by boys of the upper castes, and since coming to Sangli I have been frequently urged by many Brahman boys to open an English school for their benefit. Brahman boys are by far the most apt scholars and capable of receiving a higher education, & therefore it is more agreeable to teach them than the boys of other castes. But there is, I believe, another work that would do much more towards the ultimate success of our efforts to secure a good footing among the people. This work is the establishing of schools for the children of our native Christians where they could have a better opportunity of obtaining a fair education than has yet been afforded them. and where the more promising of them could be properly trained so as to make efficient helpers hereafter. More than half of our native Christians are from the lower castes, and this is the principal

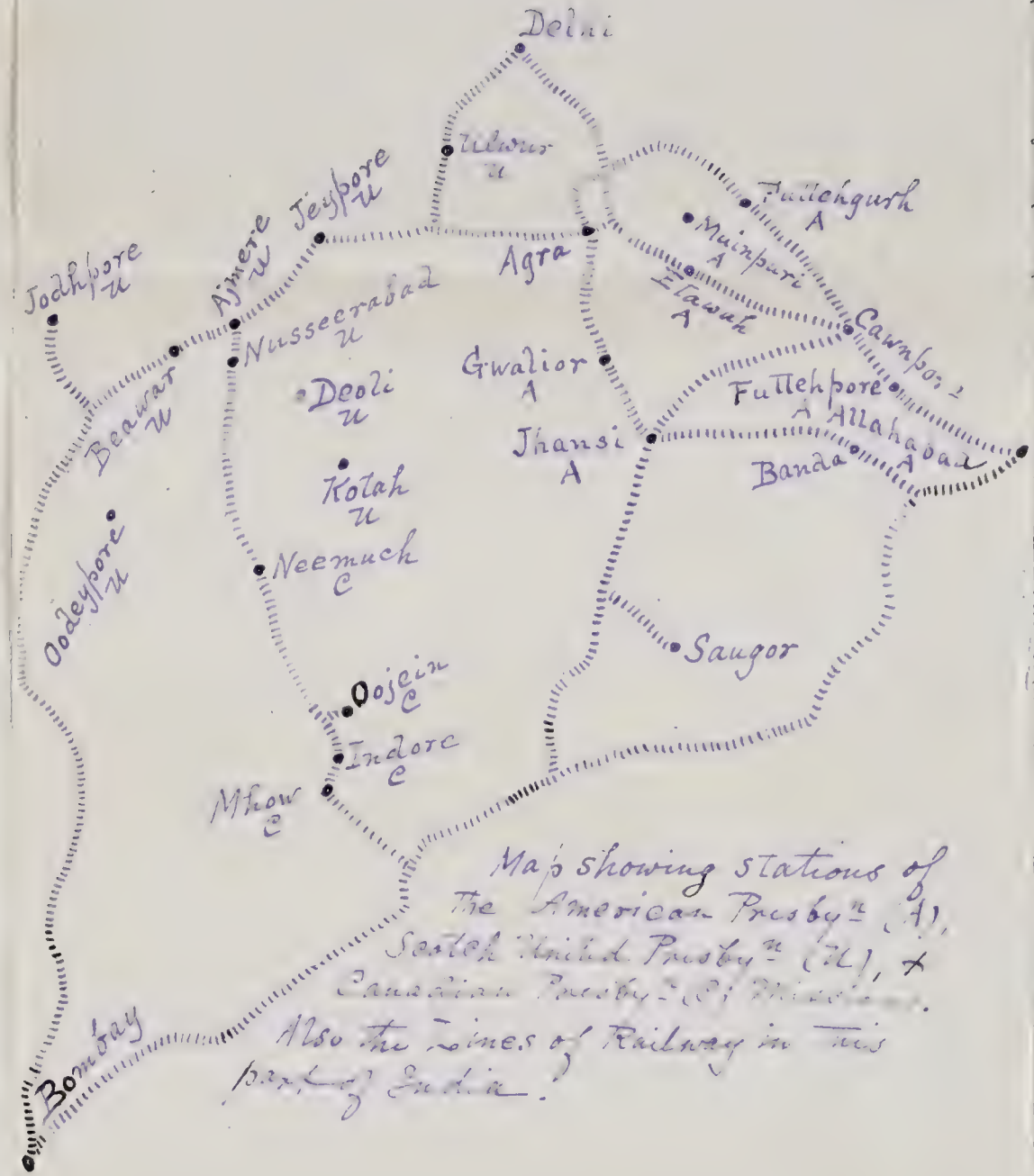
reason for their lack of education. For although they have the right to attend, Caste prejudice is so strong as to practically shut them out of the government schools. If we want to have them educated, our only alternative is to have schools of our own for their benefit. We ought to have one school for boys, and another at a different station for girls. Saugli would I think all things considered be the best station for a boys' school such as we need. It may be a long time before the fruit of such a school appears for although there are a good many boys (& girls too) in the families of our native Christians they are almost all small. Still in the long run I am confident such work would pay.

I would like to see a special feature added to the school, providing for the admission and assistance of low caste boys desiring an education, & having something more than ordinary ability. Such boys would probably in the majority of cases become christians and be useful as mission agents among people of their own castes. In saying this I do not ignore the scriptural teaching that God alone can renew the heart and that His grace is given in accordance with His own Sovereign will. — but making known his truth in love to those least exposed to the prejudices which shut it out from the heart, & relying on his promise to bless his own word, we might certainly expect to see many embrace it to the salvation of their own souls, whom the great Head of the Church

would use to extend his kingdom among the degraded, downtrodden outcasts of this dark land. Work among the middle and lower classes in India is I think more hopeful of real & permanent success than work among the highest castes. There was a time when I thought greater efforts ought to be made to reach the Brahmans, & believed that a comparatively small degree of success among them, would be followed by great accessions from the castes below them. I do not think so now. Christianity in India as elsewhere will work its way from the bottom upwards. Had the first converts been from the higher castes, they would have brought their caste prejudices with them into the christian Church & have effectually shut out the lower castes. What we need now is not a higher education for Brahman boys, which we commonly have the effect of making them more active & troublesome opponents of our work, but a good practical education for our low caste christians which will raise them in the social scale & fit them to labor for others. It is the children of the converts who are the hope of the church in India, and to them should be given much of time, labor & money spent now on the higher education of heathen high-caste boys."

I have written much more than I intended for I began with the purpose only of thanking you for your successful effort in getting me the appropriations for the Seminary & church site. With kind regards

Yours fraternally J. P. Graham



Map showing stations of The American Presby^n (A), Scotch United Presby^n (U), & Canadian Presby^n (C) Missions. Also the lines of Railway in this part of India.

Rec'd Sept 11

Jhansi, India, Aug. 6. 1886.

Dear Dr. Lowrie,

I sent you three weeks ago a circular in which the members of the Mission expressed their views, & also a letter in which I gave you such additional information as I possessed in regard to this field. As far as the Mission is concerned I do not see that any thing more can be done, now that the views of all the members have been fully communicated. Nor do I see that any thing would be gained by letting the matter lie over until the Annual Meeting. Much would, I think, be gained by having the matter decided as soon as possible. We who are in Jhansi are of course the persons most concerned just now. It would be a great thing if our minds could be at rest, for these months of anxiety & weary waiting are hard to bear. It would be a great thing too if we could make our plans beforehand for our cold weather work. If we are to stay here, the sooner we can know it, the better it will be both for ourselves & for the work. The thought of leaving here now would be almost unbearable, involving not only the bitterest disappointment, but the wasting of another cold season in removal & settling down again, & this with the prospect of having to go to the hills each rainy season. Such a prospect would be dismal indeed.

We have now fully tested the climate here, & I am sure there is none better in this part of India. All who live here praise it. In regard to the field enough has been said. It offers a rare opportunity for varied & extensive usefulness. One thing I have not spoken of. The garrison here is to be greatly enlarged, & the head-quarters of the Midland Railway are to be here. For the large European community connected with the railway offices, workshops &c, & for the large body of English soldiers, some other service besides that of the Church of England will be called for. An opportunity for English preaching could be improved, & this would be an aid to the missionary ~~Mission~~ in various ways, securing sympathy for his special work, & help for the same.

As I read over the views of my brethren expressed in the circular, the strongly prevailing opinion seemed to be that it would be well to take up Jhansi permanently, if the extra funds required could be provided. After I had sent you the circular, Mr. Alexander wrote to me as follows:- "May the Lord bless you in your work at Jhansi. I hope we shall not be lacking in funds to make it one of our regular stations." We have received your letter telling us of your dealing with our estimates, & of the amount sanctioned

for 1886-87. Under the circumstances we could hardly expect you to grant more than you have done, & I am thankful that the established work has been so well provided for. Now that the amount of this provision has been settled, & settled on the same basis on which the amounts for other Missions were fixed, I do not see that there will be any cause for complaint, but I do see rather that there will be cause for increased thankfulness, if some provision can now be made for Jhansi. Remembering the extra sums which have heretofore been given for churches & school-buildings in the old stations, I see no reason to fear that such enterprises will suffer in the future, even though some new work is entered upon in the regions beyond. I do not believe that the new work will interfere with the old, but rather that the one will be a help to the other.

Just here I will mention some help we have received. A lady connected with another denomination in America is supporting one of our orphan boys who is being educated in the Lodiana school. Mrs. H., when writing to her about this boy, mentioned our removal to Jhansi & told her about our situation here, but without asking her for any help for Jhansi. On the same day on which she received Mrs. H's letter she replied, sending the equivalent of $200 for the work in this new field, saying that she wanted to lend a helping hand.

Other friends have sent us £10 & £20. An English lady whom we met in the Waldensian Valleys writes from England that she will send "a token of true sympathy in Jhansi", if we are allowed to remain here.

But I have another object in writing to you today, & that is to urge the purchase of the house we are now occupying. We have just been disturbed again by a letter from the owner of the property saying that one of the officials here wants to buy it. I have replied telling him what encouragement we have for hoping that we shall be allowed to remain here, & that permission to remain here would mean that provision would be made for a house to live in. I told him that I should recommend the purchase of this house, & that in fact I had already done so. To influence him to hold on to the property until we could give him a decisive answer, I said I would from my own pocket pay him for the refusal at the rate of Rs 30 per month until the matter should be decided. And I signified my willingness to pay even a larger sum if he requested it — the amount so paid to be forfeited in case we do not buy, & to be applied as part payment in case we do buy. Mr. Woodside, who has seen this property, wrote to me that we must not allow it to slip through

our fingers, & he too has written to the owner to in=
fluence him to hold over. We trust he will do so,
as he prefers to sell to the Mission. He is friendly to
us & wants to help us. I do not know where we
could go if obliged to leave this house. Building
would be a necessity. To build a house now would
require far more than to buy, & besides a year of
my time would have to be devoted to it. Building
would require immediate payment, whereas I think
this property can be secured by paying half this
year, say $1250. It might possibly be secured by
paying 1/3, say $840. I am sure the owner would
accommodate us in every possible way. If we
will promise to buy at any future time even, the
property will be kept for us. It is very cheap at
Rs 7000. Now if the Phila ladies can do no more
than give us $600 or $800 this year, we will ap=
ply the whole of this, if necessary, toward the purchase
of the house, & depend on what we can get from
outside sources for the work. We want to keep the
$230 already received & any other gifts of this
kind for the erection of a little building in the
city, but this can be used for the work of the com=
ing year, if necessary. If you could send us a
word or two by telegraph to Jhansi as soon as you

know what you can do, it would be an immense relief.

We can hardly be sorry for the anxiety we have felt during months past, since it has been the means of enlisting a great deal of prayer concerning the matter that has so interested us. The godly English lady mentioned above says in reference to Jhansi, "Our prayers shall mingle with your own as to His will & work in this place". We have many such assurances.

Yours very truly,
J. F. Holcomb.

P. S. In case Mr. Woodside shd leave Futtehgurh, we do not see that this need disturb us here, nor do we think it would. Futtehgurh could be otherwise provided for, as two Missionaries are not required at Mainpuri, & Allahabad might spare one, if necessary.

Very sorry that your wife not honor her letters by special mention — Minister letters, as they are quite unworthy, the very, of public recognition.

Mr. Fairbank's letter

Ratnagiri India Sept 2nd 1886.

Rec'd Oct 11

To the
Board of Foreign Missions.
Dear Brethren.

I have thought for some time that it would be advisable to transfer the Kolhapur Mission work to some other neighboring Mission. The following are some of my reasons:

We have very little connection with the Missions of our church in North India, as we are far removed from them & speak a different language. Being near or a part of the general field occupied by one of the Missions of the American Board, using the same language similar methods, & many of the same books & papers, and depending upon that Mission for the higher education of our young men we are more intimately connected with the above Mission than with those of our own Board in the North. We are a small Mission and comparatively young in years & experience. We have not enough missionaries, native agents, and money, to properly occupy the field. Work in Kolhapur has been comparatively successful; Ratnagiri is the least encouraging of all our stations. It has been occupied about 13 years by four different missionaries and during this time there have been 8 professions

or converts. Of these one has died & but two are now leading exemplary lives as far as we know. There has never been a church organization here and at present we have no native agent at all.

Now as to transferring our Mission North, as I have never seen the Mission work there, I am sorry to say that I am not qualified to properly answer such an inquiry. I trust this subject will receive due attention from all the other missionaries of the Board who are better informed than myself. I would in this connection ask the Board if they would permit any of the Kolhapur Mission to join the neighboring Mission of the American Board or go to some other needy Mission of our Board in another country. Kanazawa Japan is a very needy station. We have some intimate friends there, and the cool climate would most probably be beneficial to Mrs. Gedford, who, I am afraid is in need of a change.

2nd Inquiry of the Board — is an important one. My impression is that more touring should be done in all of our Missions but in such an inaccessible ~~District~~ & most hostile District as this, I as well as my predecessors have confined myself mostly to the town. Touring is very difficult & expensive there being but very few roads, and as I have no one to accompany me nor like

my place while absent. I have considered it safest & best not to arouse hatred & opposition by visiting other towns & preaching publically in the bazars. But if I had proper help I surely would try to do more outside work.

3rd Inquiry: By all means try & have at least two missionaries live near each other and not occupy more territory than an Indian District or American county.

4th Inquiry: Impress the native helpers that they are individually responsible to God & not to the missionaries. Make much of technical education in Christian schools & try to teach & require all the people to learn some trade or give up the heathen system of division of labor according to caste. Discourage the belief that all Christians are to be educated and prepared for Mission employment irrespective of ability, mental & spiritual. The childish compound system has a tendency to spoil & and foster ~~ideas of~~ laziness & dependence; to create the impression that to become a Christian is to become a European, exempt from doing humble employment or those duties they had to perform before professing Christianity. Christianity ~~is true~~ may truly reform and not denationalize.

5th Inquiry – I hardly think as far as I know that there is an undue proportion of educational work in the present methods of our Missions. The School is one of the principle means of reaching the people of India. They know that missionaries are the pioneers of education in India & are the true guides & advisors in this department & for this reason more than any other are respected – yes sometimes highly respected. What seems to be is now badly needed in all Schools in India is prudent discrimination & more Christian masters of character & influence.

6th Inquiry – Never send out a Foreign missionary without at least a primary knowledge of medicine. The prescription for the sin-sick soul is generally too foreign to be trusted & applied but the virtue of a "padris" medicine is ~~generally~~ greatly believed in & sought for. And in heathendom also the godly physician often prepares the way for the Divine Physician to heal & enter the heart.

Use the press less & the voice of the experienced missionary more. The church organs are monopolized too much by scholars – scholars writing for scholars. The learned few writing for the comparatively learned few. While the Christian masses are untouched and uninstructed. I humbly suggest that all the Mission fields

be represented in order to all the home churches by the only persons under the sun who truly know what the foreign cause is — the missionaries themselves. In this way I believe not only more men & money would be received — but the prayers & sympathy of the living church of the living God.

And how I wish the home people would properly see or understand the relations of Christ's cause in India to the British Government. It should be remembered that the people of India are not yet naturalized to foreign rule. The proud spirit of the conqueror & the slavish timid & distrustful spirit of the conquered are not yet forgotten. It is most difficult for even an educated Hindu to believe that the Government & the church are two different institutions carried on by different methods. That all nominal Christians are Christians & that even American missionaries are not connected with & supported by Government. You would be surprised to hear the native press in this country misstating & perverting the purposes of the best friends of India — the missionaries. When will the people of India learn not to abuse but properly use the privileges offered to them by a Chr. gov. & the Chr. church. Pray that England may rule this mighty empire in the spirit of Christ, that we missionaries may be more consecrated & have the ability & humility to convince the people that we want them not

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not to accept Western or Christian customs but the only satisfactory & divine plan of salvation.

I being 80 miles from the other Mission Brethren am sorry to have to answer these important questions ~~ther~~ without their aid.

May the Lord direct you all as to the best means of carrying on His work in this great country.

Yours Fraternally

L. B. Ingford

Rec? July 30

Replies to inquiries in Circular letter, regarding Mission Work in India.

A. Brodhead

1. Transfer of Kolhapur Mission Workers.

I should not regard this as advisable. It might save to the funds of the Board some $5.000 per annum, an insignificant amount considering the ability of the Church, and the work to be accomplished. Again, it might possibly furnish the missions in the North-west with a few reinforcements; but these the Church can readily supply from home, if it can be made to feel the obligation resting upon it. The greater probability would be, that the change suggested would lead to the loss to the missions of the Board, of some, at least, of the experienced workers in that mission. Even should they consent to the transfer to the other missions, this would be at the expense of the language in which they have been carrying on their work for years, and new languages would have to be acquired. It is a question also if such action would not have a depressing rather than a stimulating effect upon the activities of the Church. The workers for Christ are not encouraged by retreats, but by advances. The time may come when the burden of our missions shall be felt to be so heavy that the Church shall demand a withdrawal from some

fields, but, save as appears from its want of promptness in supplying funds, has this demand been heard yet?

— The reference in the circular to intimations in the recent appeal of the Lodiana Mission for reinforcements is not understood. As regards the subject in general it may be stated, that if "the lines usually followed by the Board" be understood as preaching and schools, there is a large amount of coördinated work, — more in India, perhaps, than in most of our other missions, — in which our missionaries must, almost of necessity, engage, in connection with those of other societies. Such are, the preparation of a religious literature, and even of school books which have no distinctively religious character; the superintendence of the Press; the revision of the Scriptures; the care of Asylums for the Lepers and Blind; the management of the several societies connected with Bible and Tract distribution etc. While it might be a matter for consideration, whether any of our missionaries should devote their whole time to work of this kind, in a country where English interests are paramount, and English societies so largely represented, it may be said that seldom or never is this done.

2. As to missionaries who are now specifically engaged.

That our missionaries should assist in these several branches of Evangelistic work is clear, from the fact, that all that is done in these directions contributes to the advancement of the one object for which mission work is carried on.

3. As to whether too many stations are occupied.

— I think, that, with very few exceptions, the stations of the several missions have been well chosen, and that they are not too numerous. While it is important that men should have the "line upon line, precept upon precept" which can be given only by keeping them under the continuous instruction of the Gospel, the evangelizing of as many as possible, to the extent of making them acquainted with the news of salvation by Christ, is to be kept prominently in view. As our stations are now arranged, "to concentrate on a few prominent points" would be to take away from multitudes the opportunity to hear the Gospel, an opportunity which might not soon again be offered through the agency of any other society; nor would there be certainty of greater success by withdrawal to what might seem to be better strategic points. It is also to be considered, that the more prominent points are already occupied, sometimes by several societies. To increase the force of laborers at such stations would

result, not only in removing the candle-stick when God had not commanded it, but in bringing about possibilities of difficulty with missions already occupying the field.

In this connection, I may state, that the occupancy of Jhánsi by the Furruckabad Mission seems to be in the line of a wise foresight. The beginning of Evangelistic work in a place which gives promise of becoming a centre of trade and population, although such beginning may antedate the growth of the place, enables the Mission to secure many advantages for the prosecution of its work.

4. Increasing the Efficiency of native helpers, and

— I am decidedly of the opinion that the Establishment of the Theological School at Saharanpur is in the line of securing to the mission more Efficient Scripture Readers, Catechists and Pastors. If the growth in piety of the students is at all commensurate with the advancement made in Biblical and secular knowledge, — and there seems no reason why, in such an institution, an impetus should not be given to spiritual, as well as intellectual growth, we may expect rich results from the carrying on of this School.

Promoting self-support among the native

Earnest Efforts have been made to develop

the principle of self-support in the native Churches. Possibly the cause for such meagre success must be sought in the mistakes made when churches were first organized among this people, but at that time there seemed every reason for devising liberal things. The fact of many positions being open to natives of even a small degree of culture must operate unfavorably in the procuring of native pastors of the same grade, at a salary within the ability of the native Church, and as the culture increases, the difficulty is enhanced. When the native pastorate has assumed more of an indigenous character, and there shall be more call for village churches, it is to be hoped that from among the villagers men of piety and few wants may be found, who, not being disturbed by the hope of Government service and large pay, will be ready to serve the people in the ministry. The problem is very difficult of solution. Aside from the continual holding up before the Churches the necessity for self-support, and the inculcation of self-denial and sacrifice to this end, I do not see what more can be done to promote it.

7. Educational work.

— The question as to whether Educational work has undue prominence

in missionary operations in India is frequently discussed by the missionaries, and there are honest differences of opinion with regard to it. It must be admitted by those who advocate no diminution of effort in the direction of Christian schools of both higher and lower grades, that the number of conversions among the pupils is very small. To this the reply may be made, the same is true with reference to the most direct form of evangelistic work – the heralding of the Gospel. The a priori argument in favor of schools is very strong. The scholars are withdrawn in a measure from idolatrous and, sometimes, otherwise harmful influences of the home life. Their erroneous conceptions, gained in early childhood concerning the influence of the stars, the configuration of the Earth etc. are corrected, and since false science enters largely into their religion, the exposing of errors of this kind leads to a weakening of the hold of their ancestral faith upon them. They are brought into daily contact with the truths of the Bible, and teachers, who, we may believe, exhibit the effect of Christianity in their lives. Through their attendance upon the School during the week, the presence of many of them is secured in the house of God on

on the Sabbath, and at the Sabbath School. The contrast between the elevated and pure doctrines of the Christian religion and the absurdities and impurities of their own, which they cannot fail to perceive, must beget respect for the former, and cause their confidence in the latter to be shaken. Sometimes the seeds of truth thus sown spring up and bring forth fruit at once unto eternal life.

A strong argument in favor of schools being carried on by the missionaries is, that the Education given in Government schools is, as regards religion, neutral at the best, and sometimes the influence exerted by the teachers in these schools is hostile to Christianity. Some of the most skilful opposers of the Christian religion whom the missionaries and native helpers are called to confront, are the young men trained in Government institutions.

6. As to Change of Methods.

— I am not sanguine as to the success of any change in methods in securing greater effectiveness in mission work. Preaching in church, bazár, and camp; Educational agencies from the primary school to the Theological class; the free employment of the Pen; woman's work in all its departments; Eve-

Rec'd Oct 28

Jhansi, India, Sept. 17. 1886.

To the Secretaries of the Board of Foreign Missions,
23 Centre St., New York,

Dear Brethren,

I have before me the Minute of the Board, containing a number of inquiries, & also a copy of the "Record" for August last, containing a paragraph from the "Church Missionary Intelligencer", prefaced by some remarks calling attention to two of the subjects concerning which inquiries are made in the Board's Minute.

In the "Record" is the remark, "A missionary board may have too many missions". And the first inquiry in the Board's Minute is, "Whether it would be advisable to transfer the Kolhapur Mission work to some body of Christians occupying that general field, the missionaries to be transferred to one or both of the Northern Missions?"

It seems to me that it is for the Board alone to consider & decide whether it has too many missions. In such a question as the abandonment of a particular Mission there must be involved many considerations which the Board alone is in a position rightly to regard. In reference to the abandonment of the Kolhapur Mission I do

gaged in foreign mission work along the lines usually followed by this Board, as seems to be intimated in the recent appeal of the Lodiana Mission for reinforcements?"

Dr. Lowrie's letter, accompanying the minute of the Board, asked for individual replies to the various inquiries, but I should think he must have overlooked the second inquiry in making this request. Had I any criticism to make on a brother missionary, I should hardly consider it honorable to write to the Board privately about him. I therefore pass over this inquiry.

Third inquiry. "Whether our Missions in India are attempting to occupy too many stations, or whether it would be of advantage to concentrate our foreign missionaries on a few prominent points". The paragraph in the "Record" above alluded to directs attention to the missionary operations of the English Presby^n Church, & recommends a careful study of the principles on which its China & Formosa Mission is conducted, & says of it, "It enunciates a definite missionary policy; one not very popular at the present time, but one which God has signally blessed, & one which in India the great Scotch missionaries have

worked out so mightily." Particular attention is called to the fact that "it concentrates the European force at a few centres & directs its strength to four ends — the training of native agents, educational work of various grades, Christian literature & medical missions". The editor of the "Record" in the preface to this paragraph says, "It (a missionary board) may also lack concentration in its methods", & remarks that "this paragraph suggests inquiry especially as to the subject of concentration".

It is well known that the distinguishing policy of the Scotch Missions (not including the United Presby^n) in India has been & still is the maintenance, at the presidency capitals, of educational institutions of the highest grade. These institutions, for general education, at Calcutta, Madras & Bombay, have reflected great honor upon the Presbyterian Churches of Scotland, & they have done a noble work, but it has not been particularly fruitful in results as regards converts to the Christian faith. Their educational work has been a work of faith, & their steadfast adherence to a settled policy of missionary operation, often severely criticised by those following

a different policy, cannot be too highly praised. Though direct fruit of their work has not been apparent in conversions to any great extent, yet there can be no doubt that it has operated powerfully in favor of Christianity throughout India. It would, however, certainly be an ill-advised step for our Missions in India now to abandon our more direct evangelistic work for the purpose of attempting to imitate the example of the Scotch Missions. But it is safe to say that such a scheme would neither be proposed here, nor endorsed at 23 Centre Street even if proposed here, so that nothing more need be said about it. The educational institutions of the Scotch Missions necessarily require the concentration of a considerable European force at the centres where these institutions exist. But as we have no such institutions, we have not the same reason for concentrating our missionary force. The proposed College at Lahore would, I should suppose, necessarily be on a much smaller scale than any of the great Scotch institutions in the larger cities, & so would not call for any considerable concentration of the foreign missionary force.

Looking at the work which is at present being carried on by us, & confining the view to the Furruckabad Mission, I cannot see that any more concentration of our forces would be likely to result in any gain in effectiveness, but rather a contrary result would, I should think, follow.

Our schools for heathen boys at Allahabad Futtehgurh & Mainpuri are, in my opinion, of a sufficiently high grade, & each of them absorbs quite as much foreign missionary time & money as prudence could demand. Concentration in this department of our school work is therefore not needed.

I may here advert to certain recent decisions of the London Missionary Society in reference to two of their educational institutions in North India. But first I call attention to the fact that in Calcutta & Madras this Society has long maintained institutions for general education corresponding to those of the Scotch Missions. In Almora & Benares, both of which places are in the North West Provinces, this Society has steadily sustained high schools of a superior character. At Almora, in the Himalaya mountains, no other school exists, & to add

to the effectiveness of their institution in a field which they alone occupy, they have decided to elevate its status by making it a College, & have appointed two missionaries, instead of one as heretofore, to this work. On the other hand in Benares, where a Government College already exists, besides an efficient high School (known as Jay Narayan's College) connected with the Church Missionary Society, when it was proposed to raise the status of the London Mission high school to that of a College, the Society refused to grant any further aid towards the accomplishment of this object, insisting that of the two or three missionaries stationed at Benares, as the case might be, one should always be free from educational work & devote his time to direct evangelistic effort. In each case the decision of the Society has my decided approval. Neither at Allahabad, Futtehgurh or Mainpuri do we occupy the field alone as regards general educational work, & so there seems to be no call for our doing any thing more in this line at these places than we are already doing.

(9th page

As regards schools for Christian boys & girls, foreign missionaries, men & women, are required to carry them on, wherever they are established. One woman, & possibly two at some future time, will be required for the Christian Girls' School at Allahabad. Two or three years ago our Mission proposed to establish a boarding school for native Christian boys, but it was finally considered wiser for the present to avail ourselves of the advantages afforded by the school established at Lodiana, as there would be no difficulty about accommodating as many boys as we had to send. When the time comes to establish a similar institution within our bounds, then a foreign missionary will be required to take charge of it, but it may not be thought best to concentrate all such institutions at any one station.

As to the training of native agents, concentration of effort in this line has already taken place by starting again a training institution at Saharunpore, & appointing two missionaries to that special work. Whether the time of two missionaries will be exclusively required for this work hereafter would, I should think,

depend upon the number of young men available for such training.

As to Christian literature, our Mission has hitherto, I think, taken the lead in this kind of work, but no special concentration of forces has been necessary for this purpose. Literary work can be carried on about as well at one station as another.

Medical Missionary work is a separate department, but it is a work which need not necessarily be associated with any other line of missionary activity, to make it effective in the highest degree for good. It is to be taken for granted of course that the medical man or woman in the Mission will not be simply medical, but an evangelistic agent also, otherwise the missionary name & connection might as well be dropped altogether.

From this study of the subject my decided conviction is that our Missions in India are not attempting to occupy too many stations, & that it would not be of advantage to concentrate our foreign missionaries on a few prominent points. Such concentration would, in my opinion only tend to weaken us & curtail our

influence.

Concentration of forces is not a necessity in India as in some heathen countries. Here the whole land is before us, & ~~so~~ to distribute ~~them~~ our forces for the purpose of making our influence felt as widely as possible is certainly a wise use of the grand opportunity here afforded us. Our circumstances are very different from those of the missionaries in Japan, for instance, or even in China. In the comparatively small Syrian field ~~there~~ it is doubtless wise to concentrate missionary ~~missionary~~ operations largely in such a city as Beirut. In India, however, there are not only many sea-port towns, but very many inland cities also competing in importance as centres for missionary work.

Success has naturally followed from concentrated efforts in various places in different countries, but it has equally followed from the carrying out of an opposite policy, as may be seen from a study of the most successful missions in India. In the Tinnevelly missions the missionaries as a rule have occupied separate stations & lived alone amongst the natives. This was ~~the~~ case with Dr., now Bishop Caldwell,

during almost the whole of his most successful career as a missionary. As a missionary bishop he has only lately taken up his residence at the little sea-port town of Tuticorin in Tinnevelly, for the purpose of establishing there a mission college. Bishop Sargent also labored alone for many years at his station in Tinnevelly, before removing to Palamcottah, which is, I think, the only station of the Church Missionary Society in Tinnevelly where more than a single missionary has usually labored. The Madura Mission of the American Board was modeled after the Tinnevelly Missions, & in carrying out the same policy of occupying most of their stations single-handed, they have had marked success.

The policy of Missions generally throughout Northern & Western India, as well as in the South, has been to occupy important points, & as far as they have been able to do so, to multiply these centres of light. With such a vast field before them calling for laborers, what more natural than to pursue such a course? And in thus seeking to make known the gospel as widely as possible, can it be doubted that they have been divinely directed?

Fourth inquiry. "What can be done to increase the efficiency of native helpers, & to promote self-support among the native churches?" Much might be written in reply to this double question. In answer to the first part of it I shall content myself with saying what I have no doubt all my brethren would also say, that the efficiency of the native helpers under our charge is likely to be increased in proportion to our study & imitation of the example of Christ in his walk & work with his disciples. In regard to self-support among the native churches, I think we all need to feel more deeply the importance of bringing even the poorest of our poor to do what they can in helping themselves. Then there is need of combined & determined effort from year to year to bring all our people to do what they ought for the support of Christian ordinances.

Fifth inquiry. "Whether there is an undue proportion of educational work in the present methods of our Missions?" I should be sorry to see any of our schools closed, as long as they are efficiently & economically conducted. We all feel the importance of doing all we can for the education of our native Christian boys & girls especially.

Sixth inquiry. "Whether any change in methods can

be suggested likely to increase the general effective=
ness of our work?" I have no new methods to sug=
gest, but I will take the opportunity to say here
that the more the cold season can be utilized
in itinerating, the more fruit of our work in con=
versions are we likely to see. In North India
the only time for such work is our brief cold
season, & therefore the most ought to be
made of it for district evangelization.

Yours truly
J. F. Holcomb

Landour, India,
9-9-86.

Rec.d Oct 11

Dear Sir:-

I shall give an opinion on the questions lately submitted by the Bd only so far as they relate to the Farukhabad Mission.

I. The question of the transfer of the Kolhapur missionaries & missions should, I think, be largely left to the opinions & wishes of the Kolhapur brethren. Personally, I should be glad could the transfer be made. As it is the Presb. of Bo. is only nominally a part of the Synod of India. Our proceedings are conducted in Hindustani wh. is not understood by them, consequently they are cut off from taking part in our deliberations.

II. This requires no answer from me.

III. I can scarcely conceive of anything more injurious to our work in India than "to concentrate our foreign missionaries on a few prominent points", if by this it is meant to put a number of them together in one station. Suppose that the Synod of N. Y. should decide to concentrate its ministers in a few of the chief cities within its bounds, what would be the result?

just in proportion as the minister, home or foreign, withdraws himself from those among whom he labors, in that proportion does he lessen his influence over them & his opportunities of doing good. The foreign missionary must live among the people and mingle with them if he would do them the most amount of good.

A certain number of missionaries judiciously distributed over a given district can accomplish much more than if the same number lived together in one station. This, I think, all will admit.

A glance at a missionary map will show that the districts occupied by our Mission adjoin each other and are separated by the districts of Jhansi only from the Scotch U. P. Mission of Rajputana and the Canadian Presb. Mission of Central India.

Should our Bd decide to occupy Jhansi there would then be a continuous line of Prest. Missions running from North across to Rajputana & down into C. India.

Now, to withdraw our missionaries from any station at present occupied would be to give up work entirely in that station. In a few

weeks another missionary body would take possession. Instead of concentrating our missionary force I should rather say let us scatter it. I do not mean that we should extend our borders but that we should distribute our men to a better advantage within the territory already occupied.

Instead of putting several men in any station it seems to me the better plan would be to put but one, or two at the most, in the stations & the others in different parts of the district. Some persons, I know, claim that this plan is not practicable. I think it is. There are, however, serious objections to it:

(1) All of us (all should be) are not willing to live in the district cut off largely from supplies, European society & especially from medical attendance in times of sickness. This last is a serious objection but could be overcome to a degree had we a goodly number of male medical missionaries.

(2) Again, this plan would necessitate the disposing of (perhaps by renting) some of the houses now occupied by missionaries, and the building of others in the district. To my mind there are

the chief objections to this plan & could they be overcome I feel confident that the results of our work and influence would be increased many fold. Of course had we a large number of well qualified native preachers this plan would not be so desirable.

IV. The need of our native helpers as well as of the missionaries themselves is a more constant communion with & dependence on our heavenly Master. Could our preachers realize more that they are servants of Christ and not of the Mission their work would be more efficient.

This can be overcome to a degree by godly example and faithful instruction on the part of those who are their leaders. Heretofore inferior men have been employed as catechists & preachers for the reason that better material could not be found. Our theological school at Saharanpur is doing much to furnish us with abler & better qualified men.

The question of self-support is most perplexing. I can conceive of no better way of bringing this about than by beginning to do it.

II In my opinion it would be most unwise to reduce, in any way, our school work.

Our schools give us a better hold on the

masses & are more appreciated by the higher classes than any other agency employed by us. In Mainpuri a great many of the Zenanas now open to the ladies have been entered by means of the High School – that is, a large proportion of these Zenanas are in the houses of the teachers & pupils of the school. And the same, I think, will be found to be true of all our stations. Could we collect two or three hundred boys daily, for an hour's religious instruction, I should advocate the closing of every secular school at once. But this cannot be done. An Eng. secular education is a necessity if we would attract boys. Mission schools must provide as good an Eng. education as the government schools do or the boys will not come to us. The tendency of the government school education is to lead the Indian youth into rationalism and in order to prevent this, as far as possible, we wish to draw these youth into our schools. As a direct missionary agency, however, Eng. education has not been a failure. Many of our best native helpers were either converted while attending Mission schools or they received their first religious impressions while in these schools.

VI. In reply to this question I had thought of suggesting, as one plan, the propriety

of the B'd sending to India a visiting committee of two men who would remain in the field for at least a year spending two or three weeks in each station examining our work in detail and then reporting to the Mission and the B'd the result of their labors and suggesting methods of improvement. Since beginning this letter, however, another plan has been suggested by some of the brethren which, although the same in principle, is, I think, much better, viz. that Dr. Bridgeman be appointed by the B'd as permanent missionary "visitor" or field secretary to the J. Mission.

The advantages of this plan are numerous.

At present the different missionaries are hardly capable of giving an opinion in regard to the work done in any other station than their own. The only time we ever visit another station is at annual Meeting or Prest. time and then we are so busy with the duties of these meetings that we find no op-

portunity for seeing the work of the station, and so all we know of what is being done is what we learn from those laboring there. And besides, it is a delicate matter for ~~one~~ ~~man~~ missionary to appoint himself inspector of another's work. This difficulty would be overcome had we a "Visitor" whose duty it would be to go from station to station examining our work thoroughly and reporting the same to the Bd. In this way the Bd would get a better idea of what we are doing than by reading volumes of personal reports.
Personal reports need not, however, be abolished.
Again, a spiritually minded man will have a grand opportunity of doing the work of an evangelist among us.
We all need the counsel and encouragement of one in whom we have confidence. Especially will such a man be helpful to new missionaries.
Another method of increasing our efficiency, I have noticed under number 3. viz.

a better distribution of our missionary force.

Another thought has often occurred to me in connection with the deficiencies of our system that is in regard to able and experienced missionaries sometimes being compelled to retire owing to pecuniary difficulties. Could some arrangement be made by which men who have distinguished themselves in Mission work could provide for the education of their children at home and, they at the same time, remain in the field, there would be a great gain to our work.

A man of Dr. Thurston's worth and ability is worth more to the Bd than five new men for five years. It seems to me that it would be better to spend the salary of one or two new missionaries in helping to educate the children of tried and experienced missionaries and thus making it possible for these missionaries to give the best labors of their lives to the Master's service in the foreign field. Is this possible?

Sincerely, G. F. Pollock.

Rec'd Jany 17

Fatehgarh
Joint Mission Meeting. Nov. 17, 1886
J. F. Holcomb in the chair
G. W. Seiler. Sec'y

After prayer by Mr Holcomb, the Secretary read Dr Lowrie's letter of July 22/86 to the Furrukhabad Mission, and the Board's circular questions (6 in number) about the advisableness of transferring the Kolhapur Mission &c were read by the Secretary, and on the first question Messrs Seiler, Graham, Ferris & Tedford first gave their views, and were followed by Messrs Woodside, Wherry, Lucas and Holcomb, after which the substance of their views was embodied by Mr Wherry in the following Resolution, which was unanimously passed

"In regard to the proposed transfer of the Kolhapur Missionaries to North India,

Resolved, that, in case some Evangelical Mission be found ready to take over our work in the Kolhapur Mission field, we are of opinion that it would be expedient to transfer the Missionaries to North India".

On motion adjourned to meet at call of the chairman. Closed with prayer.

G W Seiler Sec.

Nov. 18. 1886. 8 P.M.

After prayer by Mr Tracy, the Section in the [illegible] regulating Grants to Anglo-Vernacular [illegible] in the N.W.P. and Oude, in [illegible] to make [illegible] exercise [illegible]

to draw up a memorial to the Lieut-Governor on the subject — Com. Mess. Alexander & Henry Forman. Mess. Alexander, Lucas & Forman were appointed a Committee to attend the Conference proposed to meet at Allahabad, Jany 11. 1887.

The 5th question of the Board was discussed, and remarks were made by Mess. Redford, Rulach, Forman, Dr Thurry & others, and it was unanimously resolved to answer said question in the negative.

On motion, adjourned.

G. W. Filer, Secy.

Rec'd Oct 28

Landour Sept. 18th 1886.

My dear Dr. Lowrie,

The inquiry of the Board in regard to various matters relating to our mission here only reached me yesterday. It seems important that I should say my say at once, although I confess myself unable to give much light on some of the points presented.

1. In regard to Kolhapur. My own opinion is that it was a mistake to occupy a new field in India, when the growing wants of the field already occupied were just pressing hard upon the treasury of the Board. So far as that field is concerned I believe it is very promising; but, (1) ecclesiastically the Presbytery is so far removed from Synod, which naturally meets in the North, as to make attendance difficult and very expensive: (2) then the language being foreign to us all & ours to all those who come thence, makes it impossible for them to take much interest in our Synodical meetings, while it is almost impossible for the Synod to exercise much in-

fluence over the Congregations established in that region. It would have been wiser to limit our efforts to reaching a people in India having a common language & not too widely scattered.

Now as to giving up the field, I would say, yes, on condition the American Board is willing to take over the work and also any of the missionaries, who might elect to remain in this field of their choice & whose language they have acquired. There is a propriety in the American Board having this field under their control as the people are the same as those among whom they already labor. However, on no account should we abandon the field to be occupied by any party or parties who might wish to enter in. Such a policy would effect our prestige, not to say that it would savour of a want of faith.

2. In reply to your inquiry whether there are any missionaries whose work is not in the right direction, or as effective as it might be, I would make the general statement that there are a

few such, both male and female. I have no doubt the Board will be able to learn who they are by reference to their reports, if they make any. I am happy to say the number of such is very small. I believe our missionaries are as hard working as conscientious and as devoted to the Masters Service as any in India.

(3) In reply to this question I would say NO. I think it is a mistake to place many men in a single station. Where there are a number of institutions as at Ludhiana or Lahore as many as three or four men may be needed but in the smaller stations, it is best to have no more than one or two men. As a rule a missionary will develop more independence of character, work with more zeal & be more untrammeled in his work, if alone in a station or if in a station where two men divide the work—each being independent in his sphere. I think there are many places within our bounds which should be occupied as soon as we have native ministers or teachers to place in them. In the Ambala & Sirhind Districts, the native states ought to be occupied

by sending suitable men to the Cities of Patiala Nabha Jheind & Maler Kotla as soon as the way is open to enter. There are many other places wh. we should occupy, but this development should be sought for as far as possible by the extension of the Native Church. I do not think we need to increase greatly our European staff.

4. To increase the Efficiency of the native Ministers, I would say (1) In all cases push them out into the Districts & give each evangelist or teacher a field of his own. (2) Insist on all preachers being educated properly at the Theological Seminary & employ some others in the staff of the ministrins. (3) Insist on all teachers of religious subjects being trained at Entry the Normal School or by a partial course in the Theological School.

In regard to the support of pastors, but few Congregations are able to pay the full amount of salary required. Hitherto our mission employees have either been too highly paid to become pastors or unfitted for the office. Our Theological Seminary will I trust pave the way to a pastorate which some of the Churches will be able to support,

For the present I do not see why all native pastors receiving support from the Board sh^d not teach the Scriptures in the Schools estab-lished in the Stations where they are located. In this way they would so to speak earn part of their living by their own labors, just as many ministers in our land have done. Nor do I see any great objection to such pastors earning a part or even the whole of their living in some secular employment. The pastors set over the churches in Crete by the apostle Paul almost certainly served voluntarily & much of the perplexity felt by us has been & still is due to our inability to adopt apostolic methods in the establishment of churches.

(5). In regard to the Question of Education, I would say that while we have not too many institutions, yet we have too many men engaged in this work compared with the number devoted to the simple preaching of the Gospel. Where we have a number of institutions of an Educational Character in any one station they should all be committed to the care of one missionary: e.g. at Lodiana one man

could superintend both the Boys Boarding School and the High School & its branches in the City. This would leave the other man then free to work directly for the evangelization of the people. All the native preachers should be under his direction. The Press with the Nuri Afshán is sufficient for any one man. He would of course engage in preaching in the City as he might have opportunity. At every station where there is but a single school for non-christians, there is no reason why the missionary should not spend most of his time in the direct work of preaching. No man need spend more than three hours a day in his school & but few spend even that much. No Missionary should neglect the evangelistic work of his district for the sake of the ~~sake~~ of merely secular Education. Indeed I think we should never as a rule teach purely secular branches. In the case of Christian institutions i.e. schools for the Education of Christians & especially for the preparation of teachers and preachers, the case is different. Here the missionary should impress himself upon his pupils as much as

possible by personal contact with them. There should be one missionary at each of the following stations free from all care save the direct work of evangelization as his sole work: Rawul Pindi, Lahore, Ludiana, Ambala & Saharunpur. One European or high paid native missionary is sufficient for the following: Jalandhar, Hoshyarpur, Firozpur, Dehra, Ludhiana and Ajnala (in Kalka Valley). The work in these stations should be almost entirely evangelistic. With this arrangement we should hope for better results in the way of conversions.

(6). If by "general effectiveness of our work" is meant the securing of a greater number of converts in the immediate future I would suggest that more effort be made to reach the low castes — especially the sweeper class. There is a general movement among this class in the Panjab towards Christianity. The U. P. mission has baptized about 1500 of these people. The wave has reached the C.M.S. mission field & this year 100 were baptized. The Scotch Presb. mission at Sialkot has baptized about 100 this year. A few were baptized by Mr Forman at Lahore

We ought to work up movements of this kind by Special Efforts.

I think there might be a saving of time, money and temper were we to have but one mission in India i.e. the Synod, with a Committee of five — one from each Presbytery as a financial Board, this Board to be appointed by the Home Board as a finance committee with a single Secretary in the field as in the C.M.S. &c. This Committee could manage all business of all the missions better than the larger bodies, which now assemble at the Annual meetings.# Such an arrangement might be galling to some men at first but in the long run it would work well. It would prevent much ill feeling which now grows out of the conflict of interest in the Annual meetings. All strictly Ecclesiastical business would be done in Presbytery & Synod. This arrangement would stop much of the native jealousy sometimes manifested by bringing all upon a common ground. Such a Committee would insure that all business would be conducted by men of Experience, instead of its being hampered & often bungled by men who are mere novices in the work.

i.e. as now we have one work & one Com. of Finance.

With these remarks I will now close this letter. Kind regards to you all.

Yours very sincerely E. M. Wherry.

A. P. Kelsey, J. H. Ullman, and C. B. Newton, was appointed to report at the next Annual Meeting.
The 16th item of the Docket was taken up. It was answered in the affirmative and J. M. McLeomb was appointed to write and represent the matter to the Ladies Boards.
The ~~proo~~ prospectus of the newspaper at Lahore was then taken up.
Resolved, 1st that the committee be empowered to choose a name.
2nd That the recommendation, regarding the editorial staff be adopted, and that C. W. Forman be appointed editor in chief, with the other professors of the Lahore College as associate editors.
3rd That the 3rd recommendation be adopted, with the exception that the size of the sheet be Royal Quarto.
The 17th item of the Docket was then taken up.

Note. No action in these Minutes on Mr. Capen's Foreign Comm. 2d. A. to increased efficiency of the Board by a Committee, to report next year.

The 13th item of Docket, question (5), relating to missionaries being employed on the usual lines of Foreign Mission work, was taken up.

Resolved that inasmuch as the Board is acquainted with the work of each missionary, as shown in personal and station reports every year, we are at a loss to know what further information we can give on this point.

Questions (6), and (8), of the above item, relating to concentration of missionary force on a few stations, and the undue proportion of educational work, were answered in the negative.

In regard to (7) of the ~~above~~ same item resolved that the Board be referred to the action of the mission in approving the suggestions of the report of the committee on M. M. Carlton's paper.

In regard to question (9) of the same item, a committee, consisting of

Rec'd Oct 1

Saháranpur. Aug 28th 1886.

The Rev. Jno C. Lowrie D.D.
Secretary of the B. of For. Missions.

My dear Bro:

The day before yesterday Mr Kelso showed me the Board's circular letter to the Lod. Miss. regarding the India Missions. As yet the one to our Mission has not reached us: but, having leisure for writing today, I shall send you what I have to say thus early. I believe that the Board would be wise:

I To make over the Kolhápur field to some other Society.

1- That field is not very promising.

2- Money could be more advantageously expended, here, where all the machinery of the work is in operation. There is the very slightest resemblance between the present state of things, and the position of the man who would undertake to keep up two houses with servants & furniture, in the same street; whereas a combination of the two would add to his comfort & lessen his outlay.

3- The brethren of the K. Mission are ecclesiastically isolated, though nominally connected with the Synod of India, in which neither they or their elders can take any active part owing to difficulties of language.

4- The members of that Mission are needed on this side to do the work already undertaken by the two Missions. And just here I may make a selfish remark in the interest of the Farrukhábád Mission. We should, of course, welcome any of the brethren on all

of them; but if the locations should be determined from 23 Center St. could not you designate Mssrs. Graham & Ferris for our Miss.? T

II - There are some men not working in the line of direct native work. (what I say here, I say because I feel that it ought to be said, and with the understanding that it is not to be made public) In the Lod. Mission there is Mr. J. P. Morrison, who has nominal charge of a native School, but devotes his whole time to English work. I very much doubt the propriety of such a man receiving a salary from the Board, or remaining in connection with the Mission, unless he undertake to devote his time to work for the heathen. There are, I am told, other cases of a somewhat similar character in the Lod Miss., but of them I must not speak. I would venture to recommend that the Board require of us all more definite reports. Reports often contain vague statements as to the number of villages in which the Gospel was preached &c. It would often be well to ask - How often did you preach? For how many weeks during the year were you absent from your station? &c &c. This might be accomplished by the Board's sending to each Mission a list of questions to be filled in. T

I do not wish to appear uncharitable in this. But we are all only men; and consciences differ. I know of no body of men left so entirely to their own sense of right or wrong as we are.

III - Even with the addition of the Kolhapur force, we have

all the territory we need. The Madura Mission has twelve missionaries in a district only as large as Peshawar District - and they have had great results.

IV The weakness of our native teachers is due, I believe, to lack of training. The Theological School, now soon to begin its third year, is supplying this want. But of this I will not speak further, having frequently expressed myself thereupon. As to the promotion of self-support, I have felt sometimes that we missionaries should desist entirely from supplying the pulpits of our congregations. The people naturally feel that as we always do this, - we are bound to do it, and, as a rule, they like the idea of a foreigner being in a sense, in this service, and do not scruple to get rid of a native pastor, knowing that the missionary will come forward, without charge, to fill the breach. Indeed, I am sure that this matter of our supplying the churches lies very near the root of the difficulty.

V Absolutely there is not enough of Educational work: relatively there is too much. I can think of only six men in the two Missions who are free to devote their whole time to preaching. I have always been an advocate of Schools, but am fast coming to the conclusion that we are keeping up too many High Schools. The Lahore College is a good move. We need it to reach the educated classes, and a certain amount of effort on behalf of the class of students - to be found in the Middle & Entrance Schools is well.

but this is what we have an undue proportion of. I should recommend more effort in the way of reaching the poor of the class not usually entering Good Schools, and also the thorough working of the College. The class lying between these is the one on which Good is expending its chief force. This will enable us to employ more Evangelists. I know of a Station & more than one in the Lod. Mission, which expends its thousands on School work for Hindus & Mussalmans, but which could not afford Rs 8/ or 10/ per mensem for the support of a Reader or Student.

We want supervision, the Methodists gain by having Presiding Elders & Bishops. A Mission is a very unmanagable thing. Could we not have a Superintendent; or – say two – one for each Mission. Send to us Dr. Bradland or Dr. Johnson. It might grind upon and grieve us at first, but I believe that there would be unity & efficiency gained. Call him a Secretary as the C.M.S. does, if that sounds better. Then let us have no Missions – only two finance Committees, appointed by the Board. I should hail with delight some such remodelling of our machinery. It may not be Presbyterianism, but it will be Presbyterianism under emergencies. But my paper is full. With regards in which my wife joins me.

Yours very sincerely

J C R. Ewing.

Rec'd Nov 1
Ackn'd

Dehra Dun 28th Sept 1886

Dear Dr Sowrie

Your letter with sundry questions from the Board reached me a few days ago. The questions are of great moment and call for thought as they involve the future policy of the Board towards the work in India, and consequently the work itself. I presume the Board wishes to reduce expenditure in India, and that that led to the questions, and it must be kept in view in the replies. The general efficiency of the work is however, I suppose, even in the mind of the Board, of prior moment, and must certainly not be lost sight of. How to increase our efficiency and at the same time spend less is, I suppose, the real gist of the questions. If each brother was untrammelled and free from the ~~scope~~ consideration that he is only one of many, or rather, only a unit of a corporate body, there would be scope for his individuality in replying to these questions. But in view of the fact that our Missions, in the North at least, are now of long standing, and have been working for half a century on certain lines, the replies should be somewhat conservative - certainly not revolutionary. I propose to take ~~them~~ the questions up seriatim, and to reply as briefly as I can consistent with their very great importance.

1. "Whether it would be advisable to transfer the Kolhapur Mission work to some other body of Christians occupying that general field, the Missionaries to be transferred to one or both of the Northern Missions."

The Missionaries of the Kolhapur Mission are in the best position to answer this question satisfactorily; as they know the present condition and future promise of the work within their bounds, and in any changes to be proposed they should certainly be consulted as to the expediency of such changes. But as an outsider, I would say, if their work is not one of extra promise, and the Missionaries are not opposed to the change, let the transfer be made to the American Board, and let those Missionaries who elect to serve under the American Board be transferred with the work - giving the option to those of them who prefer to join us to elect their own field. i.e. the Lodiana, or the Farrukhabad Mission; and that consideration should be given to this (subordinate however to the exigencies of the work) in their location by the Board. I think the more of them who would elect to stand by their present work rather than to come to the North would be acting in the interest of the work itself, as the fields are widely different in many respects - especially in language - that it would be some time before the newcomers could feel at home. They would ~~differ~~ be unlike

men fresh from home who come naturally expecting to be learners for a time, and to gather up knowledge from their Seniors in the field. These brethren would come with an experience already attained in another field, but would still have to be, for a time — perhaps a long time, in the case of some — learners here.

2. "Whether there are Missionaries in the employ of the Board in any of our Missions in India who are not effectively engaged in Foreign Mission work along the lines usually followed by this Board, as seems to be intimated in the recent appeal of the Lodiana Mission for reinforcements." I think this is a question on which the Board really has as much light as those in the field — the personal Reports of all go home every year, and if those Reports are faithful, then the Board is in possession of the facts in each case. I must say this however, that I am not aware of anyone working in opposition ~~with~~ to the express ~~the~~ wish of his Mission, or even without the sanction or acquiescence of his Mission — working on our present lines. This is really a question for each Mission, and not for individuals to reply to.

3. "Whether our Missions in India are attempting to occupy too many Stations, or whether it would be of advantage to concentrate our Forn. Mis sionaries

on a few prominent points?"

The only new station that I have heard of is Gwalior, in the bounds of the Farrukhabad Mission. For that step the brethren in the Farrukhabad Mission can no doubt give reasons. On the general question, I would say that expansion, like growth, is the necessary outcome of vigorous life. Expansion is in the very nature of the idea of Foreign Missions, it is only a question who is to expand, our body or some other section of the Church? Situated as we are, I do not see that we could retreat or loosen our hold of any place we have, and financial reasons are sufficient, weight, to check, if not to prevent, our further advance. I believe this question comes too late in our history. If we were starting new Missions and were for laying out a policy, then a great deal might be said — but it is otherwise.

4 "What can be done to increase the efficiency of Native helpers, and to promote self-support among the native churches?"

Everyone must see the great importance of this question. In regard to efficiency, a step in the right direction has been taken in establishing the Theological School; and Presbyteries must watch the door to see that candidates for the Ministry, and Mission work generally, are not only mentally equipped, but spiritually, changed, then they will

be humble, and willing, for the Lord's sake, to take small salaries. I think the Missionaries are now all alive to this question, and there will be no native helpers with big salaries in the future. In the early history of our Missions mistakes were made in this respect, but, I trust, that is all past and gone. In regard to the second question "What can be done to promote self-support among the native Churches", Encourage the native Churches to call their own Pastors; take up collections at every diet of worship; make a point of setting the duty of self-support before them; give them control over their own congregations, the Foreign Missionary keeping as much aloof as possible. In regard to the self-support of native Christians, though this is not in the question, as put, I cannot forbear from saying if I were discourage them from seeking employment in the Missions except in exceptional cases, where it is manifest the individual is "called" to the work. Doors are opening now for employment of native Christians as well as others under Government, on the Railways, and converts must be made to feel that baptism gives them no claim to Mission support. This truth is becoming each year more widely known, and now we are comparatively but little troubled in this way at most of our Stations. There is much more toleration for native Christians than used to obtain in the infancy of our Missions in India, and it is therefore more easy for them to obtain employment.

5. "Whether there is an undue proportion of education at work in the present methods of our Missions?"

I cannot help thinking that this is so. In fact I have always felt that we have given too much money and strength to this kind of work — not that I have a low estimation of the value of such work. I have no doubt of the gradual ~~and~~ leavening and enlightening influences of such work; and that it is a legitimate branch of Mission work. But I believe that had we spent the money on direct evangelization that we have spent on Schools, we would have seen many more gathered into the Churches. Not only have we devoted a great deal of money, but we have devoted a great deal of Missionary time and labour to Educational work — very much for the temporal benefit of the people no doubt; but during all these years we have gathered scarcely any from our Schools into our Churches, there have been but few baptisms, and some who were baptized, afterward apostatized.

There is another thought in connection with this. On account of our Educational work, many native Christians have been attracted into our Schools by the higher pay they get; who if the Schools were not in existence, or if they were of the cheap primary grade, would have given their services to the evangelistic side of the work, in many instances, and we would now have had a much larger staff of qualified

workers in the evangelistic field. It is exceedingly difficult to get good men for this work, and the difficulty has been made, to a great extent, by our educational work.

6. "Whether any change in methods can be suggested likely to increase the general effectiveness of our work"? What an interesting question this is! It comes however after the semi-centennial, when the Mission lines are as stiff as the ribs of an armour-clad man of war. What elasticity is there now, and what can be made except at an expense such as to amount to a remodelling of the whole? I think however some changes can be made without much inconvenience. First of all I think the Missions are too large, especially the Lodiana Mission. I would break it up into three. The Lahore Mission, north of the Sutlej; the Lodiana Mission north of the Jumna; the Sahanpur Mission north of the Ganges. This will simplify the work and brethren within the narrower bounds locally near each other will be found more readily to agree as to Mission policy. They will have fewer to consult, the work will be more under control, and there will not be the present expense incurred in travelling & boarding during the Ecclesiastical and Mission Meetings. I would make the Presbyteries co-terminous with the Missions. All that is necessary to effect this change is for the Behra, Sahanpur & Muzzaffa-

as nagar. Churches to be organized into a Separate Presbytery. "The Saharanpur Presbytery of the Presbyterian Church." Then we would have the three Missions, and the three Presbyteries co-terminous. I see great advantages in this, and I do hope it will be carried out. Now the field is so large that the wants of one part are but little understood in another. As a proof of this, there are Missionaries of many years standing (Mr. Rudolph for instance) who have never seen Rawalpindi! Mr. Bowen never saw it till he was transferred there. In order to efficiently act in the requirements of each Station, those acting, should have an intelligent knowledge of what is required. By this arrangement too you reduce the risk of complications to a minimum; and when complications would arise, they would be confined to the narrow limits of the Mission in which they arose. Why should the old Lodiana Mission (if it had been confined to the North of the Jumna) have been mixed up in any way with the troubles at Lehra? This plan will localize all such troubles, and confine them to the spot, almost, where they arise.

It will be much easier for Brethren to meet for the purpose of business, and the business will be much more intelligently done on account of the local knowledge of the Missionaries transacting it.

2nd. I would discourage, what is called "Secondary Education" (but make the change as to the bounds of the Missions first.)

and confine our educational work to cheap primary Schools, enabling us to get influence over the greater number of boys, so that we get converts. I would educate up to what is locally called the "Upper Primary" in order to induce boys to come into the schools; but the expensive system would be reduced to one-fourth what it is at present, yes, to one-sixth! What, as Missionaries, should we have to do with High Schools and Colleges? Yes, I am in favour of a Christian College i.e. a College for the education of Christian young men; but not a College in which something of Christian morals is taught to Muhammadans and Hindus. The Colleges in the Presidency Towns (of Calcutta, Madras & Bombay) of the Scotch Missions, are self-supporting. Indeed I am told there is a surplus after meeting all expenditure for tuition, salaries of Missionaries &c. But it is a very different thing in the Country where all expenses have to be provided by the Mission with a possible Govt. Grant. The reason why I would favour a small College which was strictly a College for Christians, is that the more well-educated young Christians planted out in positions of responsibility, and consequent high salary, the better the prospect for self-support in the native Churches. But as a Missionary, if left to act on my own convictions, I would have nothing to do with high education for Hindus & Muhammadans. It is not the best use to which to put Missionary strength and money. I believe that with these simple changes our Missions could be made more efficient

with much less expenditure.

I do not believe in one brother having power given him over the others. It will lead to jealousy. They tried it in the Meth. Episc. Mission many years ago. Dr Butler was appointed Superintendent; but it was an utter failure, and he had to leave. I have heard this has been recommended to you. There is no need of such a line drawn between the Board & the Missions if the Missions be small. Act on the lines suggested here; which are conservative but improvements. Everything will go on as at present. There will be no violent up-heavals. The changes in educational work can be easily made. Have a Teacher for each Mission, and let each little body deal directly with the Board. I would exist the Fuzzi Ahchahad Mission into two: Fuzzi & Ahchahad. But of course I am not the person to urge anything outside of my own bounds. If you initiate the policy hastily sketched here, you will have the acquiescence and approval after the brethren have had time to look at the advantages.

I ought to rewrite all this letter; but it must go as it is. I have not the time for a fair copy.

With kind regards

Yours very sincerely

R. Shaw Stewart

Recd. Dec. 3. 1886

Ackd.

Lahore, November 29th 1886.

My dear Dr. Lowrie

I went down to Ludiana last Monday night, just a week ago and remained till Friday night. We got through a good deal of business during the three days I was there & when I left there was still a good deal more to do. It was decided to get a certain site for the College at Lahore from Government (I send you a map with the site marked in red) to provide 15 or 16 thousand rupees from available funds for the building and to ask the Board for 15,000 more. We have also asked Govt for 30,000 more and there is every prospect of our getting it. I most sincerely hope nothing will prevent the Board's giving us the 15000 we ask of them seeing our whole scheme depends so much upon it, and the sum is so small to pay for so valuable a property. Of course if ever the Building should ever be used for other than Educational purposes we shd have to refund what the Govt had given, so the property would not be absolutely ours to dispose of as we please. The Educational Officers of the Punjab Govt are very favorable and if you give us the sum we ask of you we hope soon to have suitable buildings for the College and a flourishing institution.

Miss Thirde is anxious about a dwelling house for herself at her village Baga. She spent last summer there in a miserable little house & think her health suffered from doing so. I hope you will give the 2500 rupees to provide her with a house she really needs. I know you can only give what you get, but do try to meet these two wants of ours.

Mr & Mrs Newton have not come back yet and we don't know when to expect them. Miss Keay the principal of the

Christian Girls School has just returned bringing a Miss Kimmin with her. This school is really doing work for us though not supported by American funds. It is doing a good work in educating our native Christian girls.

I hope to send you our Station Report in about a month, which will tell you about our work here.

With my kind regards I am

Yours very sincerely

C. Norman

Rec'd Jan. 3 87.
G. W. Seeley.

Joint Mission [illegible]

[illegible] 1886

[illegible]

[illegible] the [illegible] had [illegible] to [illegible] to Furlough Mission and the Board's circular questions 16 in number, [illegible] application of [illegible] rules [illegible] read by the [illegible] in the [illegible] Kerala [illegible] [illegible] [illegible] [illegible] [illegible] after a [illegible] [illegible] [illegible] was expressed by Dr Wherry in the following Resolution, which was passed [illegible]

"In regard to the proposed transfer of the Kolhapur Missionaries to North India,

Resolved, that in case some change [illegible] found [illegible]

over our work in the Kolhapur Mission field, we are of opinion that it would be expedient [illegible]

[illegible]

[illegible]

[illegible]

No. [illegible] 1886. [illegible]

[illegible]

[illegible] and [illegible], [illegible], [illegible] and [illegible] [illegible] appointed a [illegible] to attend the [illegible] [illegible] on January 11. 1887.

[illegible]

unanimously [illegible] [illegible]

[illegible]

[illegible]

Extracts from a letter of Rev. George H. Ferris of the Kolhapur Mission, written from Landour, N.W.P. India Nov. 26/86.

"As to the transfer of the Kolhapur Mission, I have not felt much like writing about the matter, for I believe the usual practice of the Board with the Kolhapur Missions has been to ask the opinion of the Mission on some subject, and then decide before the Board could possibly receive any expression of opinion from the field. I write a few words, though I presume they will be too late to do any good or ill. The opinion of our mission Mr. Seiler has sent you.

Questions of this kind are not conducive to the best interest of the work. The prospect of being transferred to a new field is not pleasant or useful to one who is interested in his work and his field.

What guarantee is there, if Kolhapur is given up, that next Farrakabad and then India will not be given up, and we all transferred to China or Japan, to learn a new language and to become acquainted with a new people?

Why did the Board ever take up Kolhapur if it is not to continue the work there? I do not believe that it was intended that our Church should evangelize the whole world. What call was there for the Board to go to Korea when it was unable to properly sustain the work already in its hands? Is it necessary in order to draw money out of the home churches that we should rush into every field, which looks promising, and give up old ones because we cannot reckon in them so many converts to the dollar? For shame on the church, if she will not sustain Indian missions because

the converts are few. Are the missionaries sent to India of a different stock from those sent to Mexico or to Japan? Have they less faith, are they less consecrated, are they less faithful? Of course not? Then why is it the converts are few? Caste is a sufficient answer. But the time is coming when India instead of being the darkest and most discouraging, will be the brightest of all mission fields. Then when the harvest begins to come in, will our church not want to start a station here and there- so as to get some of the glory?

Kolhapur is I believe one of the most enlightened parts of India, and Chrsitianity is working among the people like leaven, hidden now it may be, but bound to reveal itself in God's own time by a grand upheaval of the whole lump. What is the trouble with Kolhapur that it must be given up? I say, what is the trouble at home, that here we are sixteen years after the beginning of the work by our Board, with only four ordained missionaries in the field, and there were five in the field about fourteen years ago? If this is the way to sustain a mission, it is better to give it up- possibly.

How can the work be made more efficient? By carrying on work begun with vigor, by sustaining it and not devoting energies already over-taxed to taking up new fields, while the old are needing men and means.

Another way is by making some arrangement by which you can keep good men like Kellogg and others who have gone home, in the

field. A little extra pay to them the second ten years, or some assistance in the education of the children, would do this I believe. The North India Mission has not only lost some of her best men, but very likely she will lose more of them, because they can not support themselves and educate their children on what they receive. I do not believe that it would be right for any one to come out here again if he could not provide suitably for his children.

Another way to increase the efficiency of the work might be to have a blank form for each missionary to fill out showing more fully about his work than the usual report shows. These blanks for statistics sent out by the Board, I hate with a perfect hatred. They are a bore to the missionary and I see no earthly good to be accomplished by them. It ought to be sufficient to send home such statistics as are in our printed reports, without having to go into the minutiae of everything. I believe that some people at home are statistically crazy, as though the number of dollars spent on schools, bible women &c. and the number of church members on the roll represented the power or the success of Christianity. The success of Missions consists in the number of souls saved, but no statistics can possibly tell that. I wish that they could, but they don't.

Are there any missionaries not doing mission work? If there are they had better write about it themselves.

Now I urge upon the Board the sending out of new men to Kolhapur. Help us not only to keep the field we have but also to enlarge. Are there only a few christians now? Never mind, the

fields are ripening for the harvest and we can not reap before. Kolhapur is a discouraging field, but there are many bright things to encourage, and have we not the word of God that the heathen are Christ's inheritance, and is He not going to claim His own? As to the transfer of the mission I feel this way. If it were the question of beginning work in Kolhapur, I would say no most decidely. It is one thing to think about beginning a new work, another thing to think about giving up work already begun. What is the objection to Kolhapur. We have a fairly good climate, the people are comparatively liberal-minded, the work has prospered fairly well, compared with most of the Indian work and our mission is united. Why not give up Mexico, Chili, the American Indians? No, that could not be done for the Church is interested in these fields. But why is she not interested in Kolhapur, in Furrakhabad, in Lodiana? Why? One reason may be that less is said about India and fewer articles published about India in the Foreign Missionary than there is about China or Mexico. I may be mistaken, but I think not."

Rec'd Oct 14

Answers to questions asked by Board July 1886

1. Is it desirable to transfer Kolapore to some other society and to distribute the Missionaries now working in that Mission in one or both of our other two Missions? If there is any Society carrying on work efficiently in the neighbourhood of Kolapore, whose agents use the same or a similar dialect I should think it desirable that this field should be given up to them if they are willing to take our work & to pay for our property. But as our Missionaries there are acquainted with that dialect which is very different from that spoken in the N.W. Provinces or the Punjab it would seem more desirable still to transfer the Missionaries also. They would all have to acquire what might almost be called a new language if they should join either of our other Missions.

2. Are there any men in our Missions not engaged in Foreign Missionary work along the lines usually followed by our Board? Instead of giving a direct answer to this question I will make two or three suggestions. The first is that the Board require each Mission to prepare at its next Annual Meeting & send home a Memo showing definitely how each Missionary is engaged — how much time he spends in Educational, Literary Work, how much in preaching to non-Christians at his station, how much in itinerating, how much in pastoral work, & how much in the hills — another suggestion is that the Board send us no men who are not able to live on the plains during the Summer taking only a month or six weeks for rest & recuperation in the hills, except a

old men who have done really good work should be regarded at least as much as pensioners as workers –

3. Are we not occupying too many stations should not our force be more concentrated? My opinion is that often where there are two or three men together there is a great waste of force, that two sometimes divide between them work which is only sufficient to keep one really well employed – or three do only what two might do just as well. A few years ago a young missionary who was stationed at Lahore got tired of occupying what was really a subordinate position & of having almost no responsibility, and was sent to a station where all the responsibility came upon him & where he saw abundance of opportunities for work & now although he is the only foreign male missionary at his station, I consider it one of our best – not only is the town well worked but the district also – In my opinion it is very easy to over-crowd missionaries.

4. What can be done to increase efficiency of native helpers and to promote self-support among native churches? We have only one or two bodies of Christians within our bounds at any place where there is not foreign agents, and it is no saving of labour or money to make over the congregation to a native pastor while the missionary becomes one of his hearers & as a rule his services are far less beneficial to the people – In the present day of small things I think it is economical for the Miss^y to keep charge of the church, associate the native helpers with himself in every good work including the oversight & instruction of the church. At Lahore we have four helpers, only three of whom are paid, who are always ready to conduct services, two of whom are elders, and one a deacon, but I cannot see

that it would strengthen our hands in the least to commit the Church to one of them or all of them together. I know it sounds well to say a certain Church has a native pastor partly supported by the Congregation, but it does not necessarily indicate any real improvement.

5. Is there an undue proportion of ~~educational~~ work done? It is no doubt true that some Missionaries who have devoted themselves to preaching to aboriginal tribes & outcastes - such as the Kols, Santhals, Chuhras, Chumars &c have succeeded in gathering large communities of professing Christians but in those cases where I have been able to investigate the improvement in character & conduct has not been encouraging. On the other hand Edu^l work has not resulted in many conversions but it has leavened large communities with Christian ideas & the converts who have been made are our most consistent Christians & efficient helpers.

6. Could any changes in our methods be introduced which would increase the efficiency of our work? The only one I will suggest is the establishment of rural missions for the benefit of low caste people. These people have little to lose and very much to gain in a worldly point of view from becoming Christians, so it is not very surprising that many of them have been found ready to embrace Christianity - and although the converts do not look much improved by this change of religion we may hope that the next generation will be more intelligent & better than their parents. Patient work among them may be rewarded with rich fruits.

C. T. Forman

Rec'd Sept 27

Ackn.

Jhansi, India, Aug. 20. 1886.

Dear Dr. Lowrie,

I am thankful to be able to tell you that the owner of the house, about which we were & still are so much concerned, has, in reply to the letters he received from Mr. Woodside & myself, assured us that he will not sell this property until we have heard whether the Board will authorise us to buy it or not. He further showed his desire to oblige us by declining to receive the money which I offered him from my own pocket for the purpose of securing the refusal of the property. We have thus been relieved of the anxiety which we felt lest the opportunity of purchasing this house should be lost, & we shall now await the decision of the Board with no little interest. Since this property (which is in every respect just what we want) can be secured on such easy terms, & at so reasonable a price (far below what it would cost to build), & as the buying of it would put an end to the payment of a heavy rent, we trust the way will be made clear for the Board to authorise us to say to the owner that we will take it.

Now an explanation in regard to the circular which I sent to you & which has probably reached you by this time. In sending it to you I said, "The views of the Mission seem now to be fully expressed, & the matter will now

lie over until Annual Meeting". You must have been struck by the incongruity of the two things in this statement. I simply reported to you the action of the Mission as I understood it, though at the time it seemed to me meaningless to postpone further action, after sending you so full an expression of our views & thus doing all that we could do. It now turns out that I misunderstood the votes of some of my brethren, & this is the way it came about. After the different members of the Mission had expressed their views in the circular, the whole document was sent around to give all an opportunity of seeing what had been said, & at the same time a vote was taken as to whether it should be sent to you or not. This question had not been directly voted upon, although all had expressed their views with the expectation that the circular would be sent to you. Mr. Pollock was the first to vote, & he said, "I think the Board should have the pros & cons on such an important matter as this & am therefore in favor of the circular going home, but at the same time I vote to postpone further action in the matter until Annual Meeting". The underlining is Mr. Pollock's. All voted "Ditto" to Mr. Pollock, except Mr. Seeley, who took pains to make his meaning clear by saying that he was opposed to sending the circular

home & that he thought it would be sufficient to give you the result of our deliberations at the Annual Meeting. As I read over what Mr. Pollock had written, I understood him to be in favor of the Circular being sent to you at once. No doubt arose in my mind as to this, notwithstanding his expressed desire for postponement, which in connection with what preceded it struck me as very strange. A few days ago I learned that what Mr. Pollock intended was that the pros and cons should be communicated to you eventually, but that nothing should be done until the Annual meeting. Mr. Woodside & Mr. Inglis, who had talked the matter over with Mr. Pollock at Landour, understood what ~~Mr~~ he intended, & in voting with him voted to retain the Circular & let the matter lie over until the Annual Meeting. When the other votes came to be understood it was found that a majority had wished to have the matter postponed & the circular retained. And but for my misunderstanding of the votes it would have been retained. Well, this misunderstanding on my part will be overruled by Providence for good, no doubt. Before the Circular was started my own preference had been to let the matter rest until the Annual Meeting, but when ~~a circular~~ it was thought necessary by some to have the question decided

before the Annual Meeting, I made no objection. And when the circular went around a second time & a vote was taken in regard to sending it home, I purposely avoided saying any thing. As president of the Mission it was my prerogative to keep silent. In writing to you, however, when I forwarded the circular I felt bound to give you what additional information I could, & I trusted that good would come out of all that had been said & done. This good result at least would follow, that it could never be objected by any one that he had not had full opportunity to say all that he wished to say. On this account I was not sorry to have the circular go to you. I am glad that it was sent, for doubtless there was a providence in its going to you. And now my earnest hope is that it will result in a decision of the matter <u>before the Annual Meeting</u>, as intended by those who were anxious that it should be sent, & that such a decision will be reached as will never be regretted either by the Board or the Mission. Jhansi grows more & more important in our estimation every day. The place is growing rapidly. Work on the railways centering here is progressing with all possible haste. I enclose a paragraph in regard to the Jhansi railway station. Mrs. H. meets with great encouragement in zenana work.

One day this week she met in one house in the city a large number of women whom the Bible-woman had brought together for the purpose of convenience in teaching them.

I enclose an article which contains an incidental reference to the Gazetteer, of which I have before spoken. A new edition of it is now being brought out, which will, it is to be hoped, be more correct than the preliminary edition, from which the quotations in the circular were made. The compiler tells us that "since the first edition appeared, every article has been submitted for criticisms & suggestions to the Provincial Governments of India, & through them to the district officers", which shows the need there was for corrections.

I remain,

Yours very truly

J. F. Holcomb

2 – Nothing ought to be done to help on the medical work

3 – Need of workers to follow up the patients

3 – Bible women labouring among the women they were prayed for

4 – Mention the Christian part of 'Calcutta' – medical mission must be more or less of a failure.

5 – Hopes that Dr. Carleton's proposition will be heeded.

6 –

RECEIVED
AUG 24 1894
DR. GILLESPIE.

5 S
E

Please give this to Mrs Gillespie, I will be careful of it

Ava
July 12th/94

Miss Marston

Dear Dr Gillespie,

Miss Pratt told me that you would like to hear from me, so now that I have breathing time - I will try & write you. It had not occured to me that you cared to hear about our work in particular - or I would have written. Letter writing is not so disagreeable to me as it is to some. It seems a long time since I saw you and Mrs Gillespie in Amtala - and it seems as though I had always lived here. I have been at work in Amtala a year and half - & I think I have learned a little about the work - it's needs &c. You may be sure

I looked anxiously through the last Board letter for news about our Hospital - and the sense of disappointment & discouragement that came when it was not even mentioned. I suppose I ought not to have been, - I am not now - for I am determined to go on & do the best that I can. Yet I think for Miss Carleton's sake some effort ought to be made to help on this medical work. ~~but~~ She has worked all this time at great disadvantage - not only for lack of Hospital, but for helpers. I don't mean medical workers only - but someone to follow up the patients to their homes & teach them. I suppose it is strongest that we two ought to do all this ourselves - but aside from the fact that there are limitations to ~~human~~ physi-

ical strength - tho the spirit be even so willing - there is this fact, that the women will not listen to us oftentimes until they have told their numerous symptoms - and if you have fifteen minutes to listen to that one woman - you can't very well listen to her, diagnose her disease, prescribe & give the gospel all in that space of time. You are the doctor - the woman wants of you only what a doctor can give. At that time she (if it is sickness time) has no time or patience to listen to anything else from you. Sending two medical workers to work together does not help at all in the matter - for then the medical work extends. Many the diseases of the body are trifling compared to those of the soul -

yet what can one do? Could a Christian ~~even~~ sit down patiently & listen to the Israel he loves — if he had a raging toothache only? Then how can one expect those who do not love it — be patient & listen to us — & while they see we are doing nothing to alleviate their pain? This is my grievance — not only the lack of a Hospital — not of nurses to follow up our patients. I don't mean Bible women. I have yet to see the Bible woman who could hold the attention of a crowd at the dispensary clinic. It is so often the case that a woman comes up this north — solely for the sum received. So often the women will inform you — how many rupees she receives for her work. I do not wonder at the question — for

the Bible women we have had - have latched & sung as tho they need so much an hour for it. So we thought better than this - would be to hold a service before beginning - then & not have a Bible woman at all. We did & were constantly reminded that "I want medicine quickly - my sick have come a long distance, have been here a long time - it is late & my little children need me". Then when we sat down to dispense the medicines, screaming & noise did rise had around us - we were almost distracted. No Bible woman has the least power over them I see. So that plan does not succeed. Of course if one had proper rooms - one could manage better perhaps.

For the two months past - we have had a larger number of in-patients - seventeen in

one month - & twenty in the other. There are only three rooms for patients in the so called Hospital that you saw. I had to distribute them as best I could - After filling these rooms - one was put in an empty cow stable - two in a grass hut - & two in an empty store room - & one in the bungalow. I have had to put several eye cases in the bungalow. Those people who bring friends along also have to be accomodated - and as we have no nurses & can have none in the present state of things - we have to let them stay & take care of their friends. We have had among our in-patients several who listened eagerly to the Gospel, and who remembered it. As they lived in villages - we could not follow them up, & so they were lost.

eight of. Now with a dispensary attendance daily of from twenty to eighty people — besides this number of in-patients, — is are not such congregations as worthy of a fine lady missionary — as the bazar congregations are of the thought & labor of our gentleman missionaries? It seems a more hopeful field.

Then it appears — that to make the medical missionary work accomplish that for which it was instituted — it is necessary to have a corps of workers to work with the medical workers. If no such corps can be ~~obt~~ given — then medical missions must be more or less of a failure.

You will have perhaps read Mr Carleton's letter which he sends by this mail. I do hope you will agree to this proposition. That would solve the

sufficient Incentive for a Hospital, & would also give us a place for incurables & blind & homeless. Why should nearly all the money coming to Amtala be spent on boys Schools - especially since the number of converts in all these years are so few? Why should there not be at least a fair division - & branch out ~~on~~ north for women & girls? The women are the power in these houses - let who will dispute it - we know for we have seen & heard, with our own eyes & ears. Let the present state of things go on & for how long. I have been silent, but I don't think it is best to always be so. There is Mrs Caldwood a worker of years of experience - a hard worker - longing to do Zanana-

& school work in Canton, Ch-
with a mere pittance & only
one or two helpers. While on
the other side of Canton is that
large boys school - & in all
these years only one convert.
Mrs Calderwood's work has better
results than that - & she has
started there a very short
time. We feel much encour-
aged & strengthened - more than
we can tell - in Miss Pratt's
coming. Now with Mrs Calder-
wood & Miss Pratt and another
lady from home (there are not
many too many - for there are Canton-
ese, city & surrounding villages)
& some of the young ladies from
the Helena Training Home - with
these & the medical work combined
it seems that much might
be accomplished in spreading
the Gospel. Please, we
beg of you - don't - Mr Belle

be sent anywhere else — He is needed here so much. With a strong man like him — at work in the Dis-trict and as Treasurer of the Station — we should indeed be blessed. The Ambala Dis-trict is said to be such a fine District — & so little work being done in it. This old city has been worked in all these years — & so little result — then why not go to the District with the money & labor, and see what could be accomplished there.

When we go to Canton to live — i.e. if we get the Hospital Effect to have out Dispensa-ries & make them centres also of Christian work. I would strongly oppose Opium, such — if they could not be such centres. If we cannot have

this helps - if dispensing medicine & a very little almost nothing in the way of Christian teaching - is all we can do ourselves - then I want to go home - because there are plenty of Government Hospitals & dispensaries in the land. Last year I often wished I knew nothing of medicine - so that I could go into the other work altogether. I know we have been blamed - it has been said that Miss Carleton (I heard it when I first came) did almost no missionary work. I dare to say - that if the person or persons who said such a thing had been in her place - they would not have accomplished half as much as she has in that line. She is the finest most lovable girl

Tajier Imem. And the people look up to & love her. She has an influence and the respect ~~among~~ of the educated native gentlemen — I doubt if any missionary has as great. ☒

But you will have had enough from my pen for this time & all time perhaps. I hope you will not think I am complaining. I am not. I am content to go on in this way if it seems best. — I certainly could not have found a place or work in which I could have had greater happiness. And it is because I love it so & want to see it prosper — that I have written as I have. I am afraid I have taken up too much of your time — & it may not be your vacation time as it is mine.

1 - Believes the results from medical work wd. be greater than from school

2 - Appreciates financial difficulties in America.

3 - Thinks the financial depression may be best thing for our Indian Mission.

4 - Guest of Mrs. Carleton at ~~Ambala~~ Ani

5 - Expenses of her journey out arranged with Mr. E. P. Newton

6 - Will buy a horse to help her with her work.

7 - Strong judgement of one of the missionaries

8 - Overcharge and carelessness on the part of Walton.

RECEIVED
SEP 21 1894
DR. GILLESPIE.

E. 5

Ann Arbor Nov 15. 94

Dear Dr. Gillespie:- Miss Frost.

Your letter of July 17th came in by last week's mail. I am glad to have it before writing you, as I had promised myself to do before going down. Please do not anticipate that I will keep on writing as I have been doing. I will have more to by & by, probably, and as a consequence less to say. I have written you once, very hastily, since coming here on the subject of the hospital, as it of interest to me, in one sense, as well as to Miss Marston. I am glad to add my word in favor of the Cant. School being turned over to the medical work. I believe results would be a hundred fold greater than at present that as the results of medical work are so much greater than that school. I was in America long enough after the financial troubles began to appreciate the situation at present and I feel it a shame to ask the churches for money to build for any purpose at present.

Still I do not see how the Ladies can carry on their medical work with any economy under existing circumstances. The work is so scattered as to require an expenditure of time, strength and money all of which might be and ought to be conserved for better use. Miss Marston is pretty patient. Sometimes she says she believes she would better join the Salvation Army or perhaps go into a Port-hospital and earn money with which to build for herself - her heart is in the right place nevertheless and if she can see light ahead she will go on very courageously. I do hope the plan in view will carry, for I am sure there will be an economy in massing our forces for evangelistic work, as for myself, the spiritual welfare of my cook or my ayah or even the beggars who come over from the City on Sunday mornings for their crumb of gospel teaching and afterwards their pice, is a sufficient object for my ambition, but I don't think

it wd be wise to spend myself on such as these. I would not be surprised if the depression at home would be the best thing that could happen to our Indian Mission. In a mission there is too apt to be a gathering of native christians in a really congested condition. So long as bread is coming in through mission channels, why exert themselves. Should they have some work why do more than absolutely necessary to draw their pay — Besides the old adage — Satan finds some mischief still, was never more applicable than right in these compound communities. The people of this country can never be a strong people or a moral people until they earn their bread according to the gospel plan. There is a community of this kind, I am told in that Cent. Com. Of course this is in a parenthesis. It would not do to say it "out loud" as the children say. There are other compounds of this kind these communities —

will come to find ~~[illegible]~~ like the people who are now supporting them do, if the mission support is once withdrawn. If such a thing is for the best it will of course work out.

You may be surprised at my coming away up to Ami this first year. Indeed it was a surprise to myself as I had no idea of coming - The heat became unbearable. I have never experienced anything like it in all my years in India. Miss Marston needed to get away and in fact I was much troubled lest she break down completely before we could get started. The Carleton's had a thought of single ladies when they planned this house. She moved us no guests. It is the one way Mrs. Carleton says, in which she can help those whose work is in the plains. As there is no place for single ladies, this is a real refuge. All the single ladies, or nearly all are now here in the C.M.S. Mission house.

which they rent. It is a long, hard, though interesting journey being wholly over the mountains. As a place of rest, it is much preferable to the crowded resorts like Landour. We are intending to return to Amballa, now very soon, we will probably meet there much fever and cholera. The rains have been very heavy unusually so, whole rods of the fine mountain roads have slipped away out of sight and passing has been impossible. I do not know how we will get down but if there is no other way we may have to walk.

5 Now about the expenses of my journey. I made an itemized account of all my expenses from New York to Amballa, with all the luggage from Bombay etc

I sent this account to the Treasurer Mr. E. P. Newton according to Mr. Dulles instructions. I told him that I was to pay a part of it myself that I presumed Mr. Dulles had written him how to know how much We had a bit of correspondence about it and he finally told me that a certain sum was due me which I had overpaid and asked me to draw it for the State Treasurer I fancy most of this money belongs to me but I have no way of knowing how much two measured tons are as they are not calculated in that way in this country. Now whether this money belongs to me or not, or how much, I intend to use it as soon as I go down to buy a horse. Miss Marston has only one and I am obliged to go ~~down~~ ~~down~~ when she does ~~and~~ though she herself needs another horse & has to walk ~~[illegible]~~ besides I need to when she goes to the City - because mine is tired -

8 sometimes when she does not I am really handicapped in way of work till I can get the horse then if I can afford it, possibly, I shall try to get a cart for myself. Of course it is a mission allowance but I am losing time which I can't afford. Please do not suppose because I've no regular appointment that I've found nothing to do. Any body that can't find, in any Indian station, more than their hands & hearts full must be lazy & blind. It might not make up well in a mission report, but if it tells in Eternity that is all that is necessary.

By the way one thing I went to say. I am told that I judged Mr. McCombs incorrectly - that is I am told that Mr McCombs did vote for my return and that he explained in my absence that the trouble had been with the mission pulling an old, experienced teacher under

an inexperienced boy like him, and he did not think it strange we did not get on well. Perhaps his idea of the relation of missionaries, one to another is the correct one, though I never understood that I was "put under". However, if I was wrong I am willing to be righted and to acknowledge the same.

8 Now one thing more which I quite forgot about the accounts. I think Watson's are not quite as reliable as they ought to be and I am not alone in that opinion. They charged me enormously for their commission. I told them when there that I had letters to say that I was to go to the City instead of Cont: and that my goods should be sent there. I wrote at least twice about it after I reached Ambala, They carelessly allowed them to go to the Cont: Station - I said no word of them for such a time

First I began looking them up & finally discovered them at the Cust. Station. They had been there so long that the demurrage amounted to Rs. 5-10. The Walsins had an item charged - lettering 6 annas - I wrote to ask what it meant, and told them that they ought to be responsible for the demurrage, at any rate I must report to the Board in New-York. They wrote begging me not to report that to the Board and if I did to send their secretary, it amounted to nothing. I had my little personal luggage declared before I left the vessel, but the agent could not manage the Customs and had to come over to the hotel and take me down. I had them through in five minutes. People coming out for the first time of course could not manage their own but surely after one has been out once they could have no trouble especially if their goods could arrive when they them

selves do. I have no intention of dictating, I am not wise enough for that. But I hate to see money wasted and especially to be added to the wealth of such a great banking establishment as that of Watson's. The, I think, is apt to grow suspicious & contract with such a line character. I am not likely ever again to make the mistake of bringing out articles which I can do without. We can live with very little if we make up our minds to it — that it is a comfort & pleasure to have a few home things about us, we have so little else. I trust the Board will not be the loser by my mistake.

Yours very sincerely

Mary E. Pratt

OMAN'S FOREIGN MISSIONARY SOCIETY,
OF THE
PRESBYTERIAN CHURCH,
1334 CHESTNUT ST.
ROOM 25.

PHILADELPHIA, Oct. 26th 1894

RECEIVED
OCT 26 1894
DR. GILLESPIE

Dear Dr. Gillespie,

Here I am, at home again from my "foreign shore" and already plunged into missionary work delightedly.

I want to talk with you about the medical work at Ambala.

Laying aside any personal feelings we may have concerning the letter-writing ideas of those two young women, my mind is that they should be better equipped

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for the work they do. They are
wearing themselves out with
excess of work at certain
seasons, and with worry
about how they can procure
means to carry on their med-
ical work to say nothing of
anxiety about the general work
which they open up and no
one carries on. Dr. Marston is
there battling with hundreds
of fever cases, this being a bad
fever year, and her supply of
quinine which should last
until May, entirely gone.

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ROOM 25.

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Mr Carleton found her dis
tracted with worry and promised
her a contribution from pro-
ceeds of his corn-knowing her
case to be one of necessity. I
brought it before our ladies and
we will send her one hundred
dollars at once for medi-
cines. This we take from our
Medical Fund.

Do you not think our Silver
Offering might well be used in
building a simple Hospital
for these two women? Six thous-
and dollars will do it easily.
It would be a "Taking Upon

WOMAN'S FOREIGN MISSIONARY SOCIETY,
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to givers, and something distinctly for our society to do.

Unless there is some excellent reason why there should be no medical work carried on in Mendoza the sentiment of our ladies is that they are to do this thing. This offering is an extra and as we have no debt and merely an opportunity to spend a cent of all the money we collect, we not only like, but need as a stimulant sometimes, to spend a little ourselves.

You know there is very little that is pleasant or stimulating

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PHILADELPHIA, ... 189

in the bare act of raising money. Many of our women think they should spend it instead of the Board. This feeling, at times anything never reaches you, but in making decisions it should be reckoned with. I do not share it, but I do think one should have an advisory Com. upon the Board consisting of women, the policy to which one now contemplates is mediaeval if not older, and I cannot think is wise

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in these days.

Well, I have digressed. I wished to say this all to you because it is a conviction with me and I know you are wise and just.

What I want to know is, if there is any reason why we should not devote $4,000 of the Silver Offering to the building and equipment of a suitable Hospital in these Sian fields, or Canton either in Canton or Canton ~~Community~~. This support could be met by us and with the additional

. OMAN'S FOREIGN MISSIONARY SOCIETY,
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Yes the doctors would take in the cost of maintaining not. Would ~~[illegible]~~ amount to much more than at present. I am sure our two doctors would feel far more enjoyable with this provision for the proper continuance of their work. and unless you show us that it is useless and wasteful to build there we shall need to use our judgement and impulse and build.

Hoping for your approval and expecting it.

Yours sincerely
Mary N. Thorpe

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1334 CHESTNUT ST.
ROOM 25.
PHILADELPHIA,

RECEIVED
NOV 1 1894
DR. GILLESPIE.

L 5/2 15

Oct. 31st 1894

Dear Dr. Gillespie,

Thank you for your prompt reply to my letter of the 20th.

The Executive Com. voted to have the business done by correspondence, thinking they should not incur so much expense just now. According to instructions therefore I must write our views as nearly as I can.

They intimate that your decision will be found in the enclosed resolution

Attendance time we

WOMAN'S FOREIGN MISSIONARY SOCIETY,
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Resolved, that the Exec. Com. recommend the appropriation of a portion of the Life Annuity of Miss, not to exceed $6,000, for the erection of a hospital at Umtala, if the Board will receive it as part of the work of the station and include its support in the regular estimates.

WOMAN'S FOREIGN MISSIONARY SOCIETY,
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ROOM 25. PHILADELPHIA,

This resolution was carried unanimously. We hope it may recommend itself to your judgment & that we shall have your cordial, & that with Dr. Cochran's aid we may carry the plan suggested by her letter. She objected to it without but afterwards said she would like the situation and would visit Pooding for a hospital if Dr. Kolb & Neth could be provided for in some way among those people.

WOMAN'S FOREIGN MISSIONARY SOCIETY,
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ROOM 25. PHILADELPHIA,

the large pastorage, the
Mission House and meeting
place, and that he would re-
quire nothing but a house
in which to live. These are de-
cided advantages in this
location, ~~and~~ it would be
less expensive, and so we
indicate them with more
expediency. It would
break up the large com-
munity provided now
bringing helpfulness to the
children of the church in the
This Section is the chief
reason for making a change

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Room 25. PHILADELPHIA,

the church finds a hospital.
You know Dr. Carleton owns
four acres in the district.
You know also that she has
outstanding offers to lease
the [illegible] right to the
hospital on the enclosement,
there is besides another
[illegible] offer on a house
for a dispensary in the old
city. [illegible] appeared at
[illegible] and [illegible] the
[illegible] & the [illegible]
[illegible] to [illegible] doing.
Is it not worth considering
now that she needs what

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[illegible] for which she could
have "more adequate accom-
modation for the medical work."
Speaking with Dr. [illegible]
her peculiar characteristics
must be taken into account
as you know so well.
She never reports counsels, but
[illegible]
says the medical work is re-
[illegible] for [illegible] feeling
that [illegible] could [illegible]
could [illegible] the [illegible]
have [illegible] [illegible] the
direct [illegible] for the work
[illegible]

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[illegible] with Mr. Mandeville was [illegible]

[illegible]

[illegible] the people [illegible] with
[illegible] the [illegible] work
of preaching and [illegible] spiritual work as if they were
two distinct callings in the
mission field. [illegible]
to see the physician [illegible]
[illegible] that they are not
[illegible] in the mission field.
[illegible] I [illegible]
[illegible] believe the spiritual results
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]

WOMAN'S FOREIGN MISSIONARY SOCIETY,
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ROOM 25. PHILADELPHIA,

Dr. Thornton said that [illegible]
[illegible] They [illegible] from
[illegible] such as "leaving Umbala
for some station where Medical work is needed" giving
their services to Government
[illegible]
[illegible]
[illegible] they need to be paid
[illegible] they [illegible]
[illegible] Dr. Thornton's
[illegible]

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[illegible] of the [illegible]

The spirit of our Com. is well-voiced in the enclosed resolution. We feel [illegible] the benefit [illegible] in the twenty five years of service and [illegible] [illegible] in an office [illegible] with [illegible] attitude of the [illegible] in every sense, and yet is our [illegible] [illegible] with the [illegible] [illegible] meeting. [illegible] spirit of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

WOMAN'S FOREIGN MISSIONARY SOCIETY,
OF THE
PRESBYTERIAN CHURCH,
1334 CHESTNUT ST.
ROOM 25. PHILADELPHIA,

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I hope I have not wearied you, this letter is very long.

Time enough to talk about the other matter "Women in Council" that was unofficial.

With kind regards for yourself and Mr. Chesebrough, I am

Very truly yours

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Minutes of the Meeting

of the

Eighth Council

of the Presbyterian Alliance.

"Jumna, Allahabad. 15th Dec.1904.

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The Conference provided for by paragraph 12 of the Minutes of the Representative Committee of the Alliance at its meeting in Feb. 1904, assembled in the Jumna Presbyterian Church, Allahabad at 8.30 A.M.

The Moderator of the Alliance Rev. Jas. Gray preached a sermon on Jno. 17:21.

The Rev. Dr. H. M. Hutton, President of the Board of Foreign Missions of the Reformed Church of America and Rev. Dr. H. N. Cobb, Secretary of the same Board addressed the Conference.

11 A.M. - 1 P.M.

First Session of Conference.

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Chairman:- Rev. Thos. Scott, M. A., Senior Chaplain, Church of Scotland.

Paper :- The History of the Presbyterian Union Movement in India - Rev. Kali Charan Chatterji, D. D.,

Paper :- The Presbyterian Union in South India. Its practical working, a pledge of success to a wider union:- Rev. J. H. MacLean, M. A.,

Addresses:-The Union of Presbyterian Churches. - What this means for India.

(1)Rev. F. H. Russell, M. A.,

(2)Rev. P. C. Uppal.

(3)Rev. E. P. Newton.

The Rev. Jas. Buchanan, Secretary of the Foreign Mission Committee of the United Free Church and Chairman of the Eastern Section of the Pan - Presbyterian Alliance then addressed the Conference.

2 P.M. - 4 P.M.
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The Eighth Council of the Presbyterian Alliance met on Thursday the 15th Dec:1904 at 2 P.M.

The Roll was called and the following delegates were found to be present:-

Rev. L. R. Scudder, M. D. Rev. P. B. Ragaviah, B. A.	of Madras Presbytery.
Rev. J. H. MacLeah. Rev. L. B. Chamberlain, M. A.	of Arcot Presbytery.
Rev. W. H. Hannum, Rev. Shivaram Masoji,	of Kolhapur Presbytery.
Rev. D. Mackichan, D. D., L. L. D. Rev. N. B. Nikambe, Mr. J. A. Fletcher, Elder.	of Bombay Presbytery.
Rev. Alex. Robertson, M. D. Rev. P. Timothy, Mr. Ratan Singh, Elder Mr. N. B. Godre, Elder.	of Nagpur Presbytery.
Rev. Thomas Scott.....	of Calcutta Presbytery of the Church of Scotland.
Rev. J. J. Lucas, D. D. Mr. E. David, Elder. Rev. A. H. Ewing, Ph. D., D. D.	of Allahabad Presbytery.
Rev. C. H. Bandy, Rev. W. T. Mitchell, Rev. R. C. Smith, Rev. Gulam Masih, Mr. N. C. Mukerji, Elder Mr. E. L. Massey, Elder	of Furrukhabad Presbytery.
Rev. T. E. Taylor, Rev. Naiman, Mr. Parbali Singh, Elder,	of Kalimpong Presbytery.
Rev. J. Shillidy, Rev. G. P. Taylor, D. D.	of Gujrat & Kathiawar Presbytery.
Rev. J. Gray, Rev. J. Trail, Rev. F. Ashcroft, Mr. Onkar Nath, Elder,	of Rajputana Presbytery.
Rev. E. M. Wherry, D. D. Rev. E. P. Newton, Rev. K. B. Sirkar, Rev. P. C. Uppal,	of Ludhiana Presbytery.
Rev. J. Fraser Campbell, D. D. Rev. W. A. Wilson, Rev. F. H. Russell,	of Malwa Presbytery.
Rev. K. C. Chatterji, D. D. Rev. J. C. R. Ewing, D. D. Rev. F. J. Newton, M. D. Rev. H. Golaknath, Rev. H. C. Velte.	of Lahore Presbytery.
Rev. J. W. Youngson, D. D. Rev. T. Grahame Bailey, Rev. D. H. Gillan, Mr. J. Hutchison, M. D., Elder	of Sialkote Presbytery (North)

The Following officers were elected:-

Moderator:- Rev. D. Mackichan, D. D., L. L. D.

Vice Moderator:- Rev. K. C. Chatterji, D. D.

Clerk :- Rev. J. A. Graham, D. D.

Dr. A. H. Ewing was appointed to act as clerk until the return of Dr. Graham from furlough.

The following were elected as Consultative members:-

Rev. Jas. Buchanan; Rev. R. A. King; Rev. J. F. Holcomb, D. D.; Rev. A. G. McGaw; Rev. F. B. McCuskey; Rev. E. A. Enders; Rev. S. M. Gillam; Rev. George Scott; Rev. K. Manoah; Rev. I. Fieldbrave; Rev. Fred J. Newton; Rev. A. B. Allison; M. B. Carlton, M. D.; and Rev. H. Forman, D. D.

The Clerk reported upon the work done since the last meeting of the Alliance by the Representative Committee, presenting the Minutes of the meetings of the Committee and the correspondence with Home Churches. On motion the report was accepted. The Representative Committee was thanked for its labour and the Committee dissolved.

The Confession, Constitution and Canons as presented in the Minutes of 1903 were taken up section by section. The change of name in the Preamble was approved.

Articles 1 - X11 of the Confession and the Form of acceptance were approved.

Articles 1 - V of the Constitution were approved.

In Article V11 the word "the" was dropped before "Minister", and after "Ruling Elders" the words "generally termed Elder", were inserted.

Prayer ---------- Adjournment.

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5.30 p.m. - 7 p.m.

Popular Meeting,-Jumna Presbyterian Church.

Chairman:- Rev. E. M. Wherry, D. D., Punjab.

A Paper on the Statistics of the Alliance was read by Rev. W.H.Hannum, Alliance Statistician.

Subject:- The Presbyterian Church in India,-The Outlook: Its Message to India.

Addresses :- (1) Rev. L. R. Scudder, M. D., Madras.

(2) Rev. M. B. Nikambe, Bombay.

(3) Rev. P. B. Ragaviah, B. A., Madras.

(4) Rev. H. Golaknath, Punjab.

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Jumna, Allahabad,

16th December, 1904.

8 A.M. - 9 A.M.

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The Devotional Meeting was led by Rev. K. C. Chatterji, D. D., Vice - Moderator.

10.30 A. M. - 1 P. M.

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The Minutes of the previous sessions were read and with certain changes approved.

The Rev. R. C. Smith was appointed to confer with those in charge of arrangements and report to the Alliance.

Letters and Messages of regret were presented from Sir Kunwar Harnam Singh, K. C. I. E., the Hon. Kali Charan Banerji, L. L. B., Rae Bahadur Maya Dass, Rev. J. A. MacDonald Smith, and Rev. G. H. Chree.

The Rev. D. H. Gillan was asked to report the meetings of the Alliance to the Pioneer.

The Rev. F. Ashcroft was asked to prepare an account of the Alliance for the Home Papers.

A Sub - Committee, consisting of the Moderator, Vice Moderator, Clerk, Dr. E. M. Wherry, Rev. J. H. MacLean & Rev. T. Grahame Bailey, was appointed to prepare a list of business to be brought before the Alliance.

The consideration of the Constitution was resumed.

It was ordered that Article Vl, should have the heading, "Officers" & Article Vll, the heading, "Elders".

Also that the headings of the sub-sections of Article Vll, i.e."(a) Ministers" and "(b) Elders" should be deleted.

With reference to Article Xl, it was ordered that the words "(Minister or Elder)" be inserted after the word "representative".

Pending discussion of Article Xll the Alliance took Recess.

2 P.M. - 4 P.M.
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A communication from the Secretary of the Executive Board of the Methodist Episcopal Church in Southren Asia, in session in Allahabad, extending fraternal greetings to the Presbyterian Alliance, was read and the Clerk was authorized to forward a suitable reply.

Discussion on Article Xll was resumed.

It was moved and carried that the proposers of the various ammendments to the final paragraph of Article Xll, Viz: Rev. Dr. E.M.Wherry, Rev. Dr. J.J.Lucas, Rev. Dr. J. W. Youngson, & Rev. W. A. Wilson, should meet as a Committee and draft a substitute for the portion of Article Xll which defines the relation of Foreign Missionaries to the Presbyteries.

Prayer ------ adjournment.

5.30 P.M. - 7 P.M.
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Popular Meeting in Mayo Hall.

Chairman:- Rev. D. Mackichan, D.D., L.L.D., Vice-Chancellor, Bombay University.
Subject :- The Presbyterian Church in India. A Retrospect - The Outlook.

Addresses :-Rev. J. C. R. Ewing, D. D., Punjab.
Rev. K. C. Chatterji, D. D., Punjab.
Rev. J. Fraser Campbell, D. D., Central Provinces.
Rev. J. W. Youngson, D. D., Punjab.
Rev. F. Ashcroft, M. A., Rajputana.

Closing address by Chairman.

Jumna Presbyterian Church,

Allahabad. 17th December, 1904.

8 A.M. - 8. 30 A.M.
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The Devotional Meeting was led by Dr. D. Mackichan, Moderator.

8.30 A.M. - 9.30 A. M.
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The Minutes of the previous day were read and approved.

The following report of the Committee to draft an ammendment to the latter part of Article X11 was presented by the Rev. W. A. Wilson: "While ordained foreign missionaries and ministers would ordinarily be expected to be full members of the Presbyteries within whose bounds they live, yet, owing to the objection of some Churches to the severance of the connection which subsists between them and their missionaries(Ordained Ministers and Elders) who represent them, and also an account of the peculiar, varied and temporary position of foreign missionaries, Each Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery".

Pending the discussion of this ammendment the Alliance took recess.

10.30 A.M. - 1 P.M.
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Discussion of the ammendment to Article X11 was resumed.

At 11.20 A.M., the ammendment was unanimously agreed to and the Alliance rose and joined in singing "Praise God from whom all blessings flow".

The Rev. J. Symington, M. D., was elected a Consultative member of the Alliance.

The Constitution as a whole was unanimously adopted.

Canon 1 as amended by the Representative Committee was adopted.

Canons 3 - 8 were adopted.

In line 1 of Canon 9 the word "a" was substituted for "the".

It was ordered that the words "and a certificate .....and the clerk" be deleted and that the first sentence of sub-section 3 be incorporated with sub-section 2, the succeeding sub-sections to be renumbered accordingly.

It was ordered that the word "a" before "two-thirds" be deleted from Canon 10.

The words "of Synod" were ordered to be deleted from the end of sub-section 1 of Canon 11.

Canons 12 - 14 were adopted.

2 P.M. - 4 P.M.
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After discussion Canon 15 was approved.

Canons 16 & 17 were adopted.

In Sub-section 5 of Canon 18, it was ordered that the words "In exceptional cases" should be inserted before "a Minister", that "shall" be changed to "may" and the words "by another Presbytery but" be added after "restored", Also that "similarly" should be

inserted before " A Session",

Canons 19 - 21 were passed.

It was ordered that the following addition be made to Sub-section 2 of Canon 22. "provided that in no case shall this quorum consist of less than three members, including the Moderator".

If the fulfillment of this condition be impossible, the Presbytery shall appoint from within its bounds, one or more Elders to make up the quorum until such a time as the membership of Session is increased".

(2) Also that the following be added to Sub-section 4. Or for such period as the Presbytery may determine

(1) It was ordered that the word "retiring" and the sentence "who shall preside until the roll be called and a new Moderator elected" be deleted from Sub-section 1 of Canon 23.

4.15 P.M. - 7 P.M.
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It was ordered that Sub-section 2 of Canon 24 read as follows:- Quorum. Each Presbytery shall adopt a general rule determining its quorum.

It was ordered that the heading and first sentence of Sub-section 5 of Canon 25 read as follows: "Stated Clerk: The Stated Clerk shall be a Minister".

In Canon 27 "sixty" was substituted for thirty.

It was ordered that the words "On the recommendation of a Presbytery" be prefixed to Canon 27; Also that the words "by the Stated Clerk of the Assembly" be inserted after the word "sent"

With reference to the Scheme of Local Organization, it was resolved as follows:-

(1) The words, "Reformed Church of Holland", "Ceylon", and "Singalese" etc. shall be deleted from (a).

(2) The words, "North West", shall be replaced by "North India" in (e).

(3) The words, "the United Presbyterian Church of North America" shall be deleted from (g); and the note on P. 71 omitted.

(4) That the words, "And Ceylon", (North),"Sialkote (South)" and "Gurdaspur", and "Gujranwala" be deleted from 2 and that the necessary changes in numbers made.

The Canons as a whole and the Scheme of Local Organization were unanimously adopted.

The Rev. F. Ashcroft, Editor of the Indian Standard reported as follows on behalf of the Committee of Management:-

(1) That the Indian Standard is in debt to the extent of Rs. 463/11/-

(2) That Dr. J. A. Graham and J. M. Macphail should be asked to undertake the Editorship of the paper.

(3) That the Standard should be published in Calcutta.

The Report of Mr. Ashcroft was accepted.

It was resolved that the members of the Committee of Management with the

exception of J. O. Ogilvie be re-elected with the addition of Rev. A.B.Wann of Calcutta, and that Mr. Wann be requested to act as Convener.

It was resolved that the Committee be instructed to liquidate the debt by an appeal to the Presbyterians of the large cities.

It was resolved that Dr. J. A. Graham and Dr. J. M. Macphail be requested to accept the Editorship of the Standard.

It was voted to express the thanks of the Alliance to Rev. F. Ashcroft for his work in connection with the Indian Standard.

The Treasurer presented a financial statement which appears in the Appendix.

It was resolved that a Committee consisting of Rev. E. M. Wherry, D. D., Rev. J. A. MacLean, Rev. J. Shillidy, Rev. W. H. Hannun, Rev . F. Ashcroft & Rev. T. E. Taylor be appointed as a Translation Committee for the various languages, this Committee to report to the Provisional General Assembly.

It was resolved that it is the judgement of this Alliance that existing property rights are in no way effected by the Union of the Churches.

It was resolved that the Alliance now adjourn sine die and that it instruct the delegates appointed by Presbyteries to meet at 8 A.M. Monday, December 19th, for the purpose of constituting a Provisional General Assembly.

Jumna Presbyterian Church,
Allahabad. 19th Dec: 1904.

The Provisional General Assembly
of
The Presbyterian Church in India.

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At 8 A.M., Dr. D. Mackichan was chosen Temporary Chairman and Dr. A. H. Ewing as Temporary Clerk.

Roll of Delegates.

The following is the list of the Delegates.

Those marked * were absent.

	Rev. L. B. Scudder, M. D. Rev. P. B. Ragaviah, B. A.	of Madras Presbytery.
	Rev. J. H. MacLean, * Rev. L. B. Chamberlain,	of Arcot Presbytery.
	Rev. W. H. Hannum, Rev. Shivaram Masoji,	of Kolhapur Presbytery.
	Rev. D. Mackichan, D.D., L.L.D. Rev. N. P. Nikambe, Mr. J. A. Fletcher, Elder	of Bombay Presbytery.
	Rev. Alex. Robertson, M. D. Rev. P. Timothy, Mr. Ratan Singh, Elder, Mr. N. B. Godre,	of Nagpur Presbytery.

	Rev. J. J. Lucas, D. D. Mr. E. David, Elder, Rev. A. H. Ewing, Ph.D.,D.D. * Rev. W. F. Johnson, D. D.	of Allahabad Presbytery.
	Rev. C. H. Bandy, Rev. W. T. Mitchell, Rev. Gulam Masih, Rev. Ray C. Smith, Mr. N. C. Mukerji, B.A.,Elder Mr. E. L. Massey, Elder,	of Furrukhabad Presbytery.
	Rev. T. E. Taylor, Rev. Naiman, Mr. Parbali Singh, Elder,	of Kalimpong Presbytery.
	Rev. J. Gray, * Rev. J. Trail, Rev. F. Ashcroft, * Mr. Onkar Nath, Elder.	of Rajputana Presbytery.
	Rev. E. M. Wherry, D. D. Rev. E. P. Newton, Rev. K. B. Sirkar, Rev. P. C. Uppal, Mr. M. Wylie, Elder,	of Ludhiana Presbytery.
	Rev. J. Fraser Campbell, D. D. Rev. W. A. Wilson, Rev. F. H. Russell,	of Malwa Presbytery.
	Rev. K. C. Chatterji, D. D. Rev. J. C. R. Ewing, D. D. Rev. F. J. Newton, M. D.	of Lahore Presbytery.
* Elder	Rae Bahadur Maya Dass	

All the remaining members of Alliance, regular and consultative were ~~elected~~ elected as Consultative members of the Assembly, viz:

Rev. J. Shillidy, Rev. G. P. Taylor, D. D.	of Gujrat & Kathiawar Presbytery.
Rev. H. Golaknath, Rev. H. C. Velte, Rev. Fred J. Newton,	of Lahore Presbytery.
Rev. F. B. McCuskey, M. B. Carlton, M. D.	of Ludhiana Presbytery.
Rev. J. W. Youngson, D. D. Rev. T. Grahame Bailey, Rev. D. H. Gillan, Mr. J. Hutchison, M. D.	of Sialkote Presbytery (North)
Rev. T. S. Wynkoop, Rev. A. B. Allison, Rev. Malcolm Lewis,	of Allahabad Presbytery.
Rev. Dr. G. W. Scott, Rev. K. Manoah,	of Reformed Presbytery.
Rev. J. Symington, M. D. Rev. E. A. Enders,	of Furrukhabad Presbytery.
Rev. R. A. King.....	of Indore Presbytery.

Rev. K. C. Chatterji, D. D. was chosen Moderator by acclamation.

Dr. J. W. Youngson, and Dr. J. C. R. Ewing, were appointed to conduct the Moderator to the Chair.

The Assembly was duly constituted by prayer by the Moderator.

The Rev. D. Mackichan, D. D., L. L. D. was chosen Vice-Moderator.

The Rev. J. A. Graham, D.D. was elected Stated Clerk, Rev. A. H. Ewing, Ph.D. to act until Dr. Graham's return from furlough.

Rev. P.B.Ragaviah, B. A. was chosen as Asst. to the Stated Clerk.

Rev. A. H. Ewing, Ph. D., was appointed Treasurer of the Assembly.

It was moved by Rev. W. A. Wilson and unanimously resolved that the Provisional General Assembly of the Presbyterian Church in India, do now accept and unite upon the basis of the Confession of Faith, Constitution and Canons prepared by the Sixth and Seventh Councils of the Presbyterian Alliance and finally adopted by the Eighth Council.

It was resolved that the request of the South Indian Synod to continue negotiations looking to a wider union be granted and that the Assembly approve of their purpose.

The following report of the Committee for nominating translators of the Standards of the Presbyterian Church of India was presented.

For Mahratti.	Rev. Shivaram Masoji, Rev. D. H. Gillan, with Rev. Dr. Mackichan as Convener.
For Bengali.	The Hon. Kali Charan Banerji, K. C. I. E., Rev. K. N. Mukerji, and Rev. W. McCulloch.
For Hindi.	Rev. W. A. Wilson, Rev. F. H. Russell, Rev. H. Kilgour, and Rev. W. Robb.
For Santhali.	Rev. A. Campbell, and Rev. Jas. A. Dyer, L. R. C. S.
For Kanshi.	Rev. J. P. Jones, and Rev. W. K. Jenkins.
For Urdu.	Rev. J.J. Lucas, D. D., T. Barrow, and Rev. T. G. Bailey.
For Gujrati.	Rev. H. R. Scott and Rev. G. P. Taylor, D. D.
For Tamil & Telugu.	The South Indian Synodical Committee.

The Report was accepted and adopted each Committee being given power to add to its number, the services of Indian brethren to be utilised as far as possible. It was resolved further that the work of these Committees shall be presented to the Presbyteries and Synods concerned.

It was resolved that the Scheme of Local Organization prepared by the Alliance be adopted and the Presbyteries be instructed to form themselves into Synods accordingly. The Assembly hereby authorizes the Moderators and Clerks of the Presbyteries concerned to fix the time and place of the Synod meetings.

It was resolved that the Indian Standard be made the organ of the General Assembly of the Presbyterian Church in India and that the Committee of Management appointed by the Alliance be continued.

The following resolution presented by Rev. Alex. Robertson, M. D. was adopted:

In regard to property, this Assembly declares that any property bequeathed or given to it shall only be accepted on the clear recognition of its right to alter and modify from time to time its Confession of Faith and Constitution . A Law Committee consisting of the Rev. K. C. Chatterji, D.D., Moderator; Rev. D. Mackichan, D. D., L.L.D., Vice Moderator; Rev. J. A. Graham, D. D., Stated Clerk and

Mr. Justice Robertson, Mr. Justice Aikman, the Hon. Kali Charan Banerji, ~~[illegible]~~, and N. Subramanyanan, Esqr. was appointed to arrange for the incorporation of the Presbyterian Church in India and to consider all questions connected with the holding of property by the Assembly or other Courts of the Church, the Committee to report to the next Assembly.

It was resolved that no action of this Assembly shall be construed as dissolving the Board of Directors of the Theological Seminary at Saharanpur.

A prelimiary Committee of five to consider the attitude of the Church on the matter of Forms of Worship etc. be appointed by the Moderator and Clerk, Rev. D. Mackichan, D.D., L.L.D., Rev. J. W. Youngson, D.D., Rev. W. A. Wilson, Rev. J. C. R. Ewing, D. D., and Rev. L. B. Scudder, M. D., were appointed, the first named to be Convener.

It was resolved that a Committee be appointed to prepare Rules and Forms of Procedure and report to the next General Assembly.

Rev. E.M.Wherry, D.D., Dr. Alex. Robertson, Rev. Dr. G.P.Taylor, Rev. J. H. MacLean, Rev. Dr. J. F. Campbell, and Rev. W. Scott were appointed to act on this Committee, the first named to be the Convener.

A Finance Committee consisting of Rev. J. H. Maclean, Rev. F. H. Russell, Rev. K. H. Hannum, with the Treasurer as Convener were appointed to present to the nest Assembly a statement of probable expenses connected with the Assembly and proposals for meeting the same.

It was resolved that the Minutes of the General Assembly and the Eighth Council of the Alliance be printed and published separately.

It was resolved that the Clerk be instructed to send information of the ~~communication~~ Consummation of the Union to the Clerk of the Pan-Presbyterian Council with a view to the admission of the Presbyterian Church in India to the Alliance: also that similar information be sent to the Presbyterian Churches in Britian, and America with a view to the establishment of relations with them by means of corresponding members.

It was resolved that in all details of proceedings for which provision may not have been made in the Constitution and Canons, the basis of decision shall be the rules now in use in the Presbytery or other Church Court in which a special case arises, until the General Assembly shall have provided the necessary additional rules.

Rev. W. H. Hannum, Rev. E. P. Newton and Rev. J. Shillidy were appointed a Committee to prepare Statistical Forms for use by the Assembly and other Courts of the Church, the first named to be Convener.

It was resolved that the Presbyteries connected with the Alliance which have not yet formally entered the Union be requested to take steps with a view to doing so as soon as possible, either through the Synods during the year or directly through the Assembly at its next meeting.

It was resolved that the next Stated Meeting of the General Assembly convene at Nagpur Dec. 16th, 1905 at 3. 30 P.M.

Prayer by Dr. J. J. Lucas.....adjournment.

Ambála

Of the 32 districts into which the Province of the Punjab is divided Ambála is first in order of population, though only the nineteenth in order of area. The district including the town has a population of about one million two hundred thousand. Of these about seven hundred and fifty thousand are Hindus, three hundred and fifty thousand Muhammadans, about eighty thousand Sikhs and the remainder made up of Christians, Jains and others.

For many years our Mission was the only one occupying the ground, but of late years others have come. The American M. E. Mission is on our western border with Patiála, the Capital of a native State, as its head quarters. The English Baptist Mission is at Kharar, a Town of about 4500 inhabitants, 25 miles to the North west of Ambála Cantonments. The Baptist Mission is entirely rural and has gathered many hundreds of the low castes into the Church from the surrounding villages. Two Foreign Missionaries - one of whom is a medical man - live in Kharar in the very midst of the work and in daily touch with the people. The Salvation Army have barracks and quarters in the City, but do not appear to be accomplishing much. Our Mission retains sole possession of the Eastern part of the district from North to South. For many years our main attention was given to the City and Cantonments of Ambála - the former having a population of 27000, and the latter of 40,000 - giving to the district what time could be spared during the cold weather months from the Station work; but during the last three years our practice has been considerably modified, and the district has much more of our attention than was formerly the case. In the City we have had for many years a large and flourishing High School for Hindus and Mahammadans - but, like all our educational institutions of similar character, the number of converts from it have been very very few, if any. But though this is so, it is not too much to say that during the 40 years that have passed since the School was established, thousands have been taught

the way of Salvation through Christ and some of them have heart-conviction of its truth. We have a middle school in Cantonments for the same classes of boys. A "middle" school is of about the same educational standard as a grammar school at home. About five years ago this school was reduced to nearly half its former size by the expulsion of two of its number. The parents took fright, and, with the aid of some rich people, built a school house and started a large and rival school which educates up to the High School standard.

Since 1856 the Mission has had charge of a leper asylum in the City. The money for the buildings was contributed chiefly by European officers and others in the Cantonments and Civil Lines. The object in the minds of the donors, was no doubt, in part, to prevent the lepers from appearing by the wayside and exposing their sores to the passers-by; but the missionary who took charge had in view the salvation of their souls. They have good medical treatment, good nourishing food and suitable clothing. There has been very faithful spiritual work done in past years in this institution, and as the result very many conversions. The gospel is peculiarly welcome to the poor lepers, for it speaks of a Saviour who has love and sympathy for even these. This institution costs the Board nothing.

Of late the policy of the Mission has undergone considerable change in two directions; one, in making certain fields of work directly over to the Presbyteries on the Grant-in-aid system; and the other in permanently locating representatives in prominent positions in the district with the view to work in the surrounding villages. The Mission had not indeed been entirely unrepresented in this respect before — as there had been a few Out-Stations in connection with it from the earliest times — and some of those that are now principal Stations were at first Out-Stations; but the Mission has of late realized more fully than before the importance of village work — as promising more success than that in the cities in converts to the faith and consequent additions to the Church. So that it has become more of a fixed and settled policy to give more time,

strength and thought to its advancement. In view of this, the southern portion of the district of Ambála - reckoning from Ambála itself as the centre, was, three years ago, apportioned to the Lodiana Presbytery for evangelistic work, and is now beginning to be called the "Home Mission" of the Presbytery. Within this field there are several important towns occupied by its representatives as centres from which to work on the neighboring villages, and there are several more important towns unoccupied for want of the right kind of men.

Of the occupied towns, Shahábad is the nearest to Ambala being only 16 miles to the south on the Grand Trunk Road leading to Karnal and Delhi, and is easily and quickly reached by the D. U. K (Delhi-Umballa-Kalka) Railway. It is an old town supposed to have been founded about 800 years ago, and has a population of about 11500. chiefly mahammadans - though there are a few wealthy and influential sikh families settled there, living on their own estates. The town excells in some trades. It is famous for seal engravings and intaglios - though since the better classes are learning to write there is not the demand there used to be for these things. Some very fine work in silver jewelry is also done there - specimens of which have been sent to public exhibitions. The presence of a Government "Middle" school there affords an opportunity to the evangelist to distribute the scriptures; but Shahábad is a hard field on account of the bigotry and hatred of the Mahammadans. The evangelist there has not a bed of roses to lie on! He had been a Mahammadan himself, and felt drawn to attempt the conversion of his former co-religionists, - and not utterly without success; but with the result that some of the more influential men of the community have threatened to kill him. For a time he felt his life in danger, and had to take refuge with his sick wife in Umballa; but if he can hold his own for a time, I think this extreme opposition will die away, and he will be tolerated if not welcomed, and by-and-by, it is to be hoped, in spite of

the present outlook there will be a christian church there.

Ládwa is a small Town of 4000 inhabitants, 33 miles to the South East of Ambála. It is considered a good centre from which to reach the many villages. Consequently the Presbytery has a man there - a graduate from our Theological Seminary - who, it is hoped, will gradually gather in souls for Christ. There is a Government primary school, ~~there~~ and Dr. Carleton has, I believe, a Dispensary there at which a certain amount of medical work is done. It is I think an excellent field for evangelistic work, and it is to be hoped that as the gospel becomes known many will become christians.

~~But~~ Thanesswar and the legend of the Saraswati Pehowa are the two most important Towns within the bounds of the ~~Presbyterial Churches~~ home mission field of the Lodiana Presbytery. Thanesswar is 25 miles south of Ambála, and Pehowa is 14 miles west of Thanesswar. Both these Towns are very ancient and historical though their glory has departed; and both are situated on the sacred river Saraswáti, now for the greater part of the year dry, but once a well-filled river. It has this peculiarity that it disappears at places in the sand, and comes to the surface again after travelling some miles underground. Of course there is a legend attaching to it - as to everything else the explanation of which does not appear on the surface - indeed the whole region in the neighbourhood of these towns teems with legends - many of them the inventions of the wily Brahmans to entice his superstitious clientele to gather in numbers with their offerings. The legend is as follows:- Saraswáti was the daughter of Mahádeo, but seeing her father one day in a fit of drunkenness approaching with intent to violate her modesty, she fled, and in her flight, whenever she saw he pursuer gaining on her she dived underground reemerging a few miles further on. The river sprang up in her track, and where she disappeared - in order to commemorate

her exhaust - there the river to this day dives under ground. The water of the Saraswati is supposed to be very efficacious in cleansing both physical and moral defilement. On one occasion the leprous Rajah Bin, while travelling in a dulli (palanquin) was [illegible] the tank of the [illegible]. While resting there a [illegible] [illegible] and [illegible] ing the Rajah shook himself, some water was sprinkled on the leprous man, who was astonished to see that wherever the water touched his skin the leprosy disappeared. He immediately left his dulli and plunged into the river and came out - like Naaman - cleansed of his leprosy! The Ganges herself is said to have once bathed in the Saraswati to get rid of the sin with which the people had defiled her waters. In view of these legends you will not be surprised to learn that at certain seasons of the year the pilgrims travel from remote distances to bathe in the sacred stream. There is a large tank near Thoneswar filled with water from the Saraswati, and it is said that during eclipses of the moon, the waters of all other sacred tanks visit that tank, and he who bathes in it at the moment of the eclipse, has the merit of having bathed in all the other tanks. Of course all who believe this will, if they can, be in the water at that time.

The Widows Wailing.

A large fair is held annually at Sehowa which has its bathing place also, more especially for widows who meet to bewail the loss of their husbands. This is a custom in vogue of their religion. I do not suppose, from the artificial way in which the wailing is done, that there is much real sorrow. After bathing the women assemble in a ring - or rings if there be many of them - and led by one, as precentor, they, in chanting a most mournful dirge beating their breasts and other parts of their bodies in concert - the other keeping time with the music. On account of there being but little water in the Saraswati, the tank in which the women bathe becomes so filthy,

that, before the fair closes, the stench is almost intolerable. Thanesswar and Pehowa are both regarded as very sacred places. Somewhere in this locality is supposed to be the Kurakshetra, (field of Kura) the scene of the famous battle between the Pandeas and the Kourawas celebrated in the great Sanskrit epic, the Mahabharata. This portion of the Presbyterial field is then, in the Hindu mind, a holy place. The pilgrim feels as he draws near, that he is coming into the presence of God and is filled with awe. I am writing though rather of what was than of what is. The preaching of the gospel: the progress of education: the ever persistent advance of western civilization with its Railroads, Telegraphs, metalled roads and masonry bridges: the unobtrusive presence of the foreigner controlling and legislating in the interests of sanitation and the physical well-being of the worshippers - even their religious gatherings, all serve to awaken [illegible] the past [illegible] nature of [illegible] search - for there is no question that the attendance at these holy places has greatly fallen off. Thanesswar is falling to decay. As an illustration: a Brahmin once asked me if I would not use my influence with Government to induce them to bring a Railroad to Thanesswar - this with the hope that if travelling was made easy the pilgrims would come. The same man said, "formerly gold mohars (a coin worth about 8 dollars) used to be given us, now we can hardly get pice (copper coin): then no inclemency of the weather could deter people from coming, now it is raining it does not." Here in this "Holy Land" of the Hindus - supposed to be the first Indian home of the Aryan race - there are now preachers of the gospel: there are pure Christian homes: there are members of a Christian Church - for there have been baptisms; and the presence of several inquiring the way of life.

The North-Western Railroad running from Ambala to Saharanpur practically divides the "Home Mission" work of the Presbytery from that carried on directly by the Mission, which lies to the North - between the rivers Ghaggar and Jumna, and

reaches to the foot of the hills, the Southern boundary of the native State of Sirmour, the capital of which is Nahan. Nahan is a model Town, and the Rajah a very enlightened prince, who has attracted to himself a large number of well-educated men, who fill responsible positions in the State, and are keenly interested in religious questions. We had a native Evangelist stationed at Nahan for several years, but he was not successful - he was not able to fill the place, and the climate did not agree with his family who were always ill. So last year he was transferred to a Town, called Nurpur, at the foot of the hills. The Presbytery is now arranging to place an able man at Nahan, who, it is thought, will be able to satisfactorily fill the place, and work among the educated as among the other classes. - There have been three baptisms at Nahan.

One serious drawback to the work in this part of the district is the terrible condition of the roads. This part of the country is cut up by mountain river beds, some of them more than a mile wide and exceedingly difficult to cross. At certain seasons of the year not even the strong ox-cart of the village farmer can cross some of the rivers on account of the quick sands, and at no time are the roads passable for lighter vehicles such as in ordinary use. The only way of travelling which does not involve great expense is on horse-back. When the work in this part of the district was first opened out, the writer - not knowing the character of the roads and river beds - travelled in a spring cart, but in the first river he attempted to cross horse and cart began to sink so rapidly that had he not been exceedingly quick in jumping out and turning the horse's head towards the bank it would have been impossible to extricate them. But the work all through this region is so encouraging that notwithstanding the difficulty of moving from place to place the worker is encouraged to go on.

By far the larger number of our village Christians are in connection with the out-stations of Jagadhri, Ambala and Umballa all to the north of the Railway. -

Jagadhri is an old Out-Station - a Catechist having been placed there many years ago; but for fifteen years the place was, so far as could be seen, barren of results. About four years ago the man was removed, and a young man - a graduate of our Theological Seminary at Saharanpur was placed there in his stead. Since then there have been scores of converts from the low-castes of the villages and a few from Jagadhri itself; and, although the work has received a temporary check (but temporary I hope) on account of the withdrawal of the helpers in the work, and the curtailment of the usual periodical journeys of the native Evangelist through his circuit for want of means to meet the expense, the outlook is promising. There are 110 Christians in this centre and many enquirers. Jagadhri is 40 miles to the South-East of Ambála and 3 miles North of the Railroad. It has a population of about 13500; of these 10,000 are Hindus and 3000 Muhammadans. There are very few Sikhs - indeed that is true of the whole of the Ambála district - and but a few hundred of Jains and other religions. The language of the people is Hindustani - with more Hindi words than obtain further west. Jagadhri is a thriving Town full of busy life and activity, and one of the chief trading centres of the district. It is famous for its brass-ware and copper work, many tasteful and pretty ornaments in these metals are considered to be exceptionally well made here so that they are in demand.

Naraingarh is a small Town 22 miles North of Ambála with a population of about 7000, most of whom speak Pahari (hill language). It has a large market and quite a considerable trade in grain, borax &c is carried on with the people of the adjacent hills. A native collector of Revenue, who is also a magistrate, holds his court there for the convenience of the dense rural population. We have no man at present at Naraingarh as we are so limited in means, we cannot place one there; but we have a man at Sadhoura, a larger Town, seven miles from Naraingarh and quite at the foot of the hills. He had been stationed at Nahan, but was not successful, as mentioned above, but since his location at Sadhourah,

eight months ago, he has baptized a family of five and seven others - making twelve in all, and there are more enquiring. Sadhowra has a population of at least 11000, of whom the greater part are Mahammadans. It has the reputation of being a very fanatical place, but I myself, when preaching there, experienced not so much opposition as in the Cantonments of Ambala, and the resident preacher ~~there~~ appears to have made friends among that section of the people usually regarded as hostile. It is an old Town and the scene of a yearly fair at the grave of a Mahammadan saint, Shah Kumais, when many thousand people assemble from neighbouring Towns and villages to worship at the grave. Grave-worship is very common among the Mahammadans of India, though they are - notwithstanding the evidence - unwilling to admit it.

Mulauna, a large village on the main road, halfway between Jagadhri and Ambala Cantonment, has had a catechist for several months past working there and in the surrounding villages. He preaches to all classes but gives most of his time to the low-castes from whom he has had several converts - nine have been baptized, and others are enquiring. He has a night-school for children and others. He is an active man and his work is promising, though he has had his troubles. Some of the influential people combined to prevent his getting water from the well - and so force him to leave - they would neither let him draw for himself or allow any one to supply him. He and his family were in great distress for several days from thirst, but - possibly through fear of consequences - after a few days the boycott was removed and he is now working without hindrance.

Mubarakpur is situated on the banks of the river Ghaggar - the ancient Drishadvati - 21 miles to the north of Ambala. It is a mean-looking village of unburnt bricks and of no importance in itself, but is a most convenient centre from which to reach a great many other villages. Punjabi is the language chiefly spoken - indeed nearly all the Punjabi-speaking people live in the north and north-west of the district. Mubarakpur was opened as an out-

– Station 2½ years ago. We have had 97 baptisms there and there are many enquirers. These are nearly all from the Chuhra, or low caste people, who are very poor and very ignorant. None of them can read and very few shew any disposition to learn. We had determined to open primary schools among them for the children – but the labour even of the children is needed to help the wants of the family – especially in these hard times of scarcity amounting to what is to them famine; however, on account of the financial difficulties of the Board, the small sum we had appropriated for the purpose disappeared – with very much besides – in order to reduce the scale of our work to our income. But though the people are ignorant and illiterate many of them are intelligent – especially the women, and if we had the workers to work among them we would gradually see large numbers socially and spiritually elevated. There are many important centres that cannot be occupied for want of the means; there are several towns with many teeming villages around them without anyone to speak to the people of the Saviour; and if we had the men we have not the money to employ them – for even preachers must be fed, and it is folly to think that a heathen people who know nothing of Christ and consequently have no desire to know about his religion will undertake to feed those who carry the message to them. It is not until people learn to know something of their lost condition through sin, and to sincerely believe in Christ as their Saviour, that they become willing – even if they are able – to feed the man who brings them the gospel. But up to the present – in the Ambála district at least – the well-to-do farmers, shopkeepers &c., keep aloof, they do not feel their need, and generally it is among the very poor and socially depressed classes that the gospel is received and the people become Christian. "To the poor the gospel is preached". "I thank thee O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding; and didst reveal them unto babes, yea Father for so it was well-pleasing in thy sight" (R.V.).

R. Thackwell

(Copy - sent to various friends.)

Miss E. Morris

Rosenheim, Murree, 29-th August, 1922

Dear friends:-

(1) One of the most interesting bits of my reading in the past week was from the Census report. During the past ten years the increase of population in India, has been 1.2%, but, the increase in the Christian community has been 23.64%. This is in spite of influenza, and of the fact that the Census-takers do all they possibly can to prevent the newer converts from enrolling themselves as Christians. Special efforts have to be made to see that they are not falsely entered. Undoubtedly a large proportion are entered under the head of the old religion.

In Western India, not more than 1 in a 100 is a Christian, but when I came to India and for many years afterward, not more than 1 in 400-500 was a Christian. In those days it was not sufficient for a man to sign himself as a Christian, he had to go back to some ancestor who was either a Hindu or a Mohammedan. Now every one seems to know what a Christian is, just as he knows a Hindu, a Mohammedan or a Sikh. It is a very significant difference.

This year the "Conscience Clause" will come into operation in the United Provinces, and its provision is, that no school which receives Government aid may make religious instruction compulsory. It has been so in all our schools in the past. If this is strictly enforced, it will mean, either that our schools must receive much larger grants from America, or be closed, or accept the optional attitude. One or two of the Missions have adopted the principle even before the Government has begun to enforce it, and it is said that it has made almost no difference in the attendance on the Bible classes. It remains to be seen what our schools will do. We certainly can not submit to any policy which might weaken our Christian influence.

But the emphasis in our mission work in these days is on the education of all this great number of new converts. Mostly from the low castes they are even less educated, though not less capable of receiving training, than the higher casted. Indeed, I have seen it stated, that because of the necessities of life, and also a large infusion of blood of the best castes, and of Europeans, they are even more capable, and teachable than some of the other castes. But the hindrances, economic, and from indifference, are almost insurmountable. They do a great deal of wandering from place to place, and so are hard to keep track of. Our mission is at present laying great stress upon an education which will fit them specially for continuing their work in the villages, but under such conditions as to make them more valuable as helpers, and also more independent. They are almost wholly dependent now.

I saw in the newapaper yesterday that one of the questions to be discussed before the Panjab Legislative Council related to securing for the "depressed classes" their "rights". This is in a country where the "right" of the low caste was to have the castoff clothes of those who died of loathesome diseases, such as small pox, to bury the dead, to do the scavenger work, to eat broken food, to wear only old clothes, to own only earthen ware dishes, (not China and Limoges, but the coarsest of coarse ware), and that within my memory. Now even in their old conditions they are supposed to have "rights" and when they become Christians, they become, some of them, in time, professors merchants, railway employees, clerks, managers of the business of Hindus and mohammedans. Oh, it is wonderful to see what one generation of time has meant.

If you get a chance, do try to read D.J.Fleming's book "Building with India." I am hoping to have a copy of it soon. Dr. Fleming has had some unusual opportunities just recently to see India, and to compare it with the India he first knew.

(2) When I first came out, Christian life and work in India was comprised in the word "Mission". The word Church, as applied to the community or to the problems of evangelization, was seldom heard. Now it is on all lips. It has to be reckoned with. The Church of England, have either planned, or are contemplating, giving over all work already organized to the Church already established, while they will remove their work to parts so far unoccupied

Our own Mission is also contemplating radical changes, but more on the line of mutual co-operation. It remains to be seen whether ours or theirs will develop the greatest loyalty and zeal. If ours does not, I hope we shall have the sense to move farther afield. For while there is a church, and much has been accomplished, there are vast fields yet to be reached, where, so far as is known there is not a single Christian, to say nothing of any Christian work or influence, except the indirect suffused influence which has changed the face of the land.

Politically, India is much less demonstrative than she was last winter. But the quiet propaganda for increased share in the government is more effective, I imagine than the louder demonstrations then. The leaders are nervous and any incautious word on the part of the Premier, the Viceroy, or the like, finds instant response on the part of the politicians. Occasional riots occur, but on the whole, the situation seems to have quieted down with the arrest of Gandhi, and other stern measures which showed that the British have not yet abdicated their place as rulers.

E. Morris